A Warning-piece

TO ALL

DRUNKARDS

AND

Health-Drinkers:

Faithfully Collected

From the Works of Engliſh and Foreign Learned Authors of good Eſteem, Mr. *Samuel Ward* and Mr. *Samuel Clark*, and others.

WITH

Above one Hundred and twenty ſad and dreadful Examples of Gods ſevere Judgements upon notorious Drunkards: Twelve of the Chiefeſt are Graved in Copper-Plates, to Deterr others from the like provoking ſins, and Healths with a Huzza.

TO WHICH IS ADDED

His Majeſties Proclamation againſt Vicious, Debauched, Prophane Perſons, and Drinkers of his Health.

ALSO

Some Cautions of a Learned Doctor of Phyſick, declaring how Intemperate Drinking deſtroyes our bodily Health and Strength.

Felix quem faciunt aliena pericula cautum.

London, Printed for the Author, and are to be ſold by *Langley Curtis* at the Sign of Sir *Edmundbury Godfrey* near *Fleet-bridge*, 1682.

UMI

THE PREFACE.

IT was once the distressed Case of those Mariners in Jonah, *that by no means could save themselves from Shipwrack, they rowed and they prayed, and they did what men could doe, and yet the Sea wrought, and the angry waves beat upon them, till that sleepy* Jonah, *for whose sake it was this Evil came upon them, was thrown over-board into the Sea. It were worth the while to sit down and think in this perilous season of delusion and division, whereby men are all in a Tempest, the great God influencing the storms in his just Indignation; and though there are those that rowe hard and pray hard, no abatement of the danger, but the Heavens are darker and darker over our heads: I say it were worth the while to enquire into the Provocation, what the Cause is of these swellings of* Jordan, *and Innundations of such Seas that we never saw worse, nor more dangerous to destroy us all: like that Tempest upon the* Adriatick *Sea, of which the Apostle gave his Opinion,* That this Voyage would be with hurt and much damage, not only of the Lading and Ship, but also of their Lives, *Act.* 27. *It is readily confest of all hands amongst those that pretend to the least degree of Wisdom, That sin in general is the Cause of all this. They must assemble themselves amongst those that sit in the Seat of Scorners, and declare themselves to have*

taken the highest degree in Atheism and defiance of a God, that will not yield us this point: They must wrest the Reins of Providential Government out of Gods hands, and put them into the hands of blind Chance and Fortune, and then the World is like to be well governed; and those of this Belief may chance to get to Heaven, if blind Fortune do but know the way. But now the question will rise, For whose *sins? and for* what *sins? For the first of these, it must necessarily be granted, that the sins of great men have more of the Spirit of Provocation in them, than the sins of men of low degree: and the sins of the Priests are more full of bloody Circumstances than the sins of the Laity, and the Epidemicalness of sin cryes for Extirpation with a louder voice, than the sins of some few diseased persons that through Incogitancy have made themselves out of frame. And further, the more Mercies and Deliverances men sin against, and the greater Gospel-light, and the more sacred Vows and Resolutions they sin against, the more is their sin like to bring down such kind of Judgments as shall not be prayed away: And these Reflections will justifie God in the Equality of his proceedings, if we all perish from off this good Land. But if you ask me for what particular sin, or way of sinning it is that the Lord is angry with us; I would as soon lay the blame upon the Drunkenness of the Nation, as upon any one branch of that Prophaneness that is gone abroad. And the reasons are these.*

1. *The bewitching, besotting nature of Drunkenness: It doth not turn men into Beasts, as some think, for a Beast scorns it: I do n't know that ever I saw a Beast drunk (unless it were a Swine) in my life. But it turns them into Fools and Sots, dehominates them, turns them out of their own Essences for the time, and so disfigures them, that God saith,* Non est hæc Imago mea, *This is not my Image; and so cares not what Judgments he lets fall upon their heads: And this Infatuation is more eminently seen in the Poorer sort, that earn their Money hardest, and pay most*

for

for their Drink: For when others pay their Money, these pay their Time also, which is more than their Money, besides the loss of Trade and other possible advantages: That others drink Sack cheaper than they pay for their Beer and Ale, all things considered; and their poor Wives and Children by this Means are in want of Bread for their Mouths. And will not God be avenged upon such a sin as This? Their Money burns in their Pockets, but it will burn worse in their Consciences, if ever God shew them Mercy.

2. *Drunkenness is the general Rendezvouze of all sin, the common Parent of the greatest Provocations. Even the worst of men when they are drunk, do that which if they were sober they would blush to be found guilty of. Men naturally quiet, good humor'd, moderate in sinning, as one may say, when they are themselves; are by Drunkenness metamorphos'd into such Extravagancies, you would not think them to be the same men: Thus having their natural temper's well soaked in strong Liquors, they are framable into any shape. Satan calls for: Would he have a Swearer? give him a Provocation, and there he is: An Adulterer? bring him a Temptation, and there he is: A Persecutor, he swears by all that's Sacred, he will root all the Professors out of the Countrey. Satan can mould him into any shape, and raise a Devil out of a* Samuel *by this Artifice. And how can the Sea but boyl, when all the foul Spirits are blowing up a flame underneath? Nations must needs reel, when the Inhabitants can't stand upon their feet; and God must needs strike, when he hath an advantage given him to cut off all sorts of sins at one blow.*

3. *And as to Health-drinking, it is an Engine invented by the Devil, to carry on the Sin of Drunkenness with the greater ease and Infallibility, by which men must either be suspected of their Loyalty to their Sovereign, or Respect to their Friends (neither of which any sober man can be defective in) if they refuse it, though upon conscientious Principles: and so it becomes a great snare to those that would*

by temperate: Every man at all times hath not consideration enough to give him a convincing Evidence, that Loyalty and Respect to others, is not proper to be shewn in so absurd a Method; and so this poysoned Health goeth down (right or wrong) the Throats of those that do n't think what they do. Here the sin lies chiefly, though not only, upon the Imposer; as our Saviour said, Wo to the World because of Offences, but wo be to him by whom the Offence comes: *Wo to the Imposers of Healths, which commonly happens to be some ordinary Fellow in the Company, that hath nothing but that single Ceremony to commend his Love or Loyalty to the World, who also having a tumor of Pride in him, hath no way to overtop and command his Superiours, but upon the advantage of the Laws of Drunkenness.*

Moreover, it is a Custom of Sinning only proper for those that are upon the design of Mortgaging their Senses: for there is no sense in it or reason for it? How can any man drink anothers Health? Or by what new kind of Transubstantiation can his Health be converted into a glass of Liquor? or if so! what's the man the better, to have his health drank into my Body, and then pis'd out again against the walls? And why not Eat his Health, rather than Drink it? and so bring up a new fashion of Eating of Healths, to subserve the Intemperances of the sin of Gluttony.

Sometimes it is expressed by drinking a health to the Confusion of, &c. *and here's Nonsence upon the neck of Nonsence, which is perfect Foolery, as patch upon patch is plain Beggery: A health to the Confusion— If they mean a Confusion to the health, as I think they do, why is it exprest quite contrary to what they mean? unless it be to give us to understand, that men that will begin a health are enter'd upon speaking of Nonsence, and may be lookt on as half drunk already.*

But laying all this aside, they say all these are Modes and Ceremonies in drinking; and their meaning is no more, but only to pray for the Health and Prosperity of such and such:

Which

Which is the reason they are at it in a posture of Prayer, standing up, standing bare, sometimes kneeling upon their knees, as Supplicants do to God Almighty: But will any rational man think these men at Prayers? Are these praying postures? Did God ever command, or his People ever apply to the Throne in this manner of Address? Have men lived to this age, and cannot yet distinguish between drinking intemperately and praying fervently? as if to Pray were to Drink, and to Drink were to Pray! Worse than Pagan Idolatry, to offer at the Throne of the Great God, with a glass of Wine in our hand! It may be praying to Bacchus, *but not to God. Heaven must needs be shut against these Prayings: And to what purpose is any mans health prayed for, by such kind of Prayers, so circumstanced, as we are very sure that God will throw them back as dung in the faces of those that thus disorderly put them up? What hast thou to do to take his Name in thy Mouth, when thou hatest to be reformed? To see the Postures of Health-drinkers, singing, and roaring, hollowing and carousing, and Huzzaing after a new fashion, sometimes quarrelling, and challenging, and duelling; can any man that hath not his Wits in his Pocket, think these men at Prayers?*

Now because we find by Experience, and from the Nature of the thing, that these prodigious kind of Offenders we now speak of, are under no likelihood to be perswaded out of their cursed way by Arguments drawn from the Love of Christ, or Hope of Glory, which are things they do n't trouble their heads about; or fear of Hell, (let them alone till that day;) The Author of these Collections hath very well and to good purpose gather'd up together out of several Authors, several Instances of the Judgments of God taking these Sinners in the very fact, and tacking them up as dreadful Instances and Examples of his great Abomination of, and declared Vengeance against this sort of Sinners more specially; that reading these Histories we may prevent being made a History our selves: And though they are but Collections, I do n't know why a good dish may not be twice set upon the

Table.

Table. There are several late Instances of Gods Vengeance upon Drunkards, thundred down upon the heads of many of them in our Age; the publication of which is forborn, out of a tender respect to their Relations yet surviving: The next Generation will be able to set forth remarkable Stroaks from Heaven upon some, (and no mean ones neither.) But least I transgress the bounds of a Preface, no more, kind Reader, but my love to thy Soul remembred, with my earnest Prayer to God for the Health of Sion, and all that love the Lord Jesus Christ in sincerity. Farewell.

A

COLLECTION

Of Some part of

A SERMON

Long ſince Preached by

Mr. *SAMUEL WARD* of IPSWICH,

Entituled, *A Wo to Drunkards*:

He lived in the dayes of Famous King *JAMES*, and was like Righteous *Lot*, whoſe Soul was vexed with the wicked Converſation of the *Sodomites*: He publiſhed divers other good Sermons. His Text was in

PROV. XXIII. *Verſ.* 29, 32.

To whom is Woe? to whom is Sorrow? to whom is Striſe, &c? *In the end it will bite like a Serpent, and ſting like a Cockatrice.*

He begins thus:

SEer, art thou alſo blind? *Watchman*, art thou alſo drunk, or aſleep? Or hath a Spirit of ſlumber put out thine Eyes? Up to thy Watch-Tower, what deſcrieſt thou? Ah Lord! what end or number is there of the Vanities which mine Eyes are weary of beholding? But what ſeeſt thou? I ſee men walking like the tops of trees ſhaken with the wind, like Maſts of Ships reeling on the tempeſtuous Seas: Drunkenneſs I meas, that hatefull Night-bird; which was wont to wait for the Twilight, to ſeek Nooks and Corners, to avoid the howling and wonderment of Boyes and Girles; Now as if it were ſome Eaglet, to dare the Sun-light, to fly abroad at high Noon in every Street, in open Markets and Fairs, without fear or ſhame, without controul or puniſhment, to the diſgrace of the Nation, the out-facing of Magiſtracy and

Miniſtry, the utter undoing (without timely prevention) of Health and Wealth, Piety and Vertue, Town and Countrey, Church and Common-wealth. And doeſt thou like a dumb Dog hold thy peace at theſe things? doſt thou with *Solomon*'s Sluggard fold thine hands in thy Boſom, and give thy ſelf to eaſe and drowſineſs, while the envious man cauſeth the noiſomeſt and baſeſt of Weeds to over-run the choiceſt *Eden* of God? Up and Ariſe, lift up thy Voice, ſpare not, and cry aloud? What ſhall I cry? Cry, Woe and Woe again unto the Crown of Pride, the Drunkards of *Ephraim*. Take up a Parable, and tell them how it ſtingeth like the *Cockatrice*; declare unto them the deadly poyſon of this odious Sin. Shew them alſo the Soveraign Antidote and Cure of it, in the Cup that was drunk off by Him that was able to overcome it: Cauſe them to behold the brazen Serpent, and be healed. And what though ſome of theſe deaf Adders will not be charmed nor cured; yea though few or none of this ſwiniſh Herd of habitual Drunkards, accuſtomed to wallow in their mire; yea, deeply and irrecoverably plunged by legions of Devils into the dead Sea of their filthineſs? what if not one of them will be waſhed and made clean, but turn again to their Vomit, and trample the Pearls of all Admonition under feet; yea, turn again and rend their Reprovers with ſcoffs and ſcorns, making Jeſts and Songs on their Ale-bench? Yet may ſome young ones be deterred, and ſome Novices reclaimed, ſome Parents and Magiſtrates awakened to prevent and ſuppreſs the ſpreading of this Gangrene: And God have his work in ſuch as belong to his Grace. And what is impoſſible to the work of his Grace?

Go to then now ye Drunkards, liſten, not what I or any ordinary Hedge-Prieſt (as you ſtyle us) but that moſt wiſe and experienced Royal Preacher hath to ſay unto you. And becauſe you are a dull and thick eared Generation, he firſt deals with you by way of Queſtion, a figure of force and impreſſion: *To whom is woe*, &c? You uſe to ſay,

say, Woe be to Hypocrites; It's true, wo be to such and all other witting and willing Sinners; but there are no kind of Offenders on whom Woe doth so palpably, inevitably attend, as to you Drunkards. You promise your selves Mirth, Pleasure, and Jollity in your Cups; but for one drop of your mad Mirth, be sure of Gallons and Tons of Woe, Gall, Wormwood, and bitterness here and hereafter. Other Sinners shall taste of the Cup, but you shall drink off the dregs of God's Wrath and Displeasure. *To whom is Strife?* You talk of good fellowship and friendship, but Wine is a rager and tumultuous, a mocker, a malte-bite, and sets you a quarrelling, and medling. When wit's out of the Head, and strength out of the Body, it thrusts even Cowards and Dastards, unfenced and unarmed, into needless Frayes and Combats: And then to whom are Wounds, broken Heads, blew Eyes, maimed Limbs? You have a drunken by-word, Drunkards take no harm; but how many are the mishaps and untimely misfortunes that betide such, which though they feel not in drink, they carry as marks and brands unto their Grave. You pretend you drink Healths, and for Health; but to whom are all kind of Diseases, Infirmities, Deformities, pearled Faces, Palsies, Dropsies, Head-aches, if not to Drunkards?

All Interpreters agree, that he means some most virulent Serpent, whose Poyson is pleasant and deadly. All the woes he hath mentioned before, were but as the sting of some Emmet, Wasp or Nettle, in comparison of this Cockatrice, which is even unto death; death speedy, death painful, and woful death, and that as naturally and inevitably as *Opium* procureth Sleep, as *Hellebore* Purgeth, or any Poyson killeth.

Three forked is the Sting, and threefold is the Death it procureth to all that are stung therewith. The first is, the Death of Grace; the second is, of the Body; the third is, of Soul and Body eternal. All sin is the Poyson wherewithall the old Serpent and red Dragon enve-

nomes the Soul of Man, but no ſin (except it be that which is unto Death) ſo mortal as this, which though not ever unpardonably, yet for the moſt part is alſo irrecoverably and inevitably unto death. Seeſt thou one bitten with any other Snake, there is hope and help; as the Father ſaid of his Son, when he had information of his Gaming, of his Prodigality, yea, of his Whoring; but when he heard that he was Poyſoned with Drunkenneſs, he gave him for dead, his caſe for deſperate and forlorn.

The Adulterer and Uſurer deſire to enjoy their Sin alone, but the chiefeſt paſtime of a Drunkard is to heat and overcome others with Wine, that he may diſcover their nakedneſs, and glory in their Foyl and folly. In a word, exceſs of Wine, and the ſpirit of Grace are oppoſites; the former expells the latter out of the Heart, as Smoak doth Bees out of the Hive; and makes the man a meer Slave and Prey to Satan and his ſnares; when, by this Poyſon he hath put out his Eyes, and ſpoyled him of his ſtrength, he uſeth him as the *Philiſtines* did *Sampſon*, leads him in a ſtring whither he pleaſeth, like a very drudge, ſcorn, and make-ſport to himſelf and his Imps; makes him grind in the Mill of all kind of Sins and Vices. And that I take to be the reaſon why Drunkenneſs is not ſpecially prohibited in any one of the Ten Commandments, becauſe it is not the ſingle breach of any one, but in effect the violation of all and every one: It is no one ſin, but all ſins, becauſe it is the In let and Sluce to all other Sins. The Devil having moiſtened and ſteeped him in his Liquor, ſhapes him like ſoft Clay, into what mould he pleaſeth; having ſhaken off his Rudder and Pilot, daſhes his Soul upon what Rocks, Sands, and Syrts he liſteth, and that with as much eaſe as a man may puſh down his Body with the leaſt thruſt of his Hand or Finger. He that in his right Wits and ſober mood ſeems Religious, modeſt, chaſt, courteous, ſecret; in his drunken fits, ſwears, blaſphemes, rages, ſtrikes, talks filthily,

thily, blabs all ſecrets, commits folly, knows no difference of Perſons or Sexes, becomes wholly at Satans command, as a dead Organ, to be enacted at his will and pleaſure. Oh that God would be pleaſed to open the Eyes of ſome Drunkard, to ſee what a Dunghill and Carrion his Soul is become, and how loathſome effects follow upon thy ſpiritual death, and ſting of this Cockatrice, which is the Fountain of the other two following, temporal and eternal death.

How terrible a Theater of God's Judgments againſt Drunkards, ſuch as might make their Hearts to bleed and relent, if not their Ears to tingle; to hear of a taſte of ſome few ſuch noted and remarkable Examples of God's Juſtice, as have come within the compaſs of mine own notice, and certain knowledge; I think I ſhould offend to conceal them from the World, whom they may happily keep from being the like to others themſelves.

Here followeth above one Hundred and twenty various, ſad, and fearful Examples of Gods Judgments on notorious Drunkards and Health-Drinkers in England *and Foreign Countreys, with the places they Lived in; twelve of the chief are Graved on Copper Plates, to deterr all others from the like Provoking Sins, leaſt the like Judgments do befall them.*

1. AN Alewife in *Keſgrave* near to *Ipſwich*, who would needs force three Serving-men (that had been drinking in her Houſe, and were taking their leaves) to ſtay and drink the three Outs firſt; that is, Wit out of the Head, Money out of the Purſe, Ale out of the Pot; as ſhe was coming towards them with the Pot in her Hand,

Hand, was ſuddenly taken ſpeechleſs and ſick, her Tongue ſwoln in her Mouth, never recovered Speech, the third day after died. This Sir *Antheny Felton*, the next Gentleman and Juſtice, with divers other Eye-witneſſes of her Sickneſs, related to me; whereupon I went to the Houſe with two or three Witneſſes, and inquired the truth of it.

2. Two Servants of a Brewer in *Ipſwich*, drinking for a Rump of a Turkey, ſtrugling in their drink for it, fell into a ſcalding Cauldron backwards; whereof the one died preſently, the other lingringly and painfully, ſince my coming to *Ipſwich*.

3. *Anno* 1619. A Miller in *Bromeſwell* coming home drunk from *Woodbridge*, (as he often did) would needs go and Swim in the Mill-pond; his Wife and Servants knowing he could not Swim, diſſwaded him; once by intreaty got him out of the Water, but in he would needs go again, and there was Drowned; I was at the Houſe to inquire of this, and found it to be true.

4. In *Barnwell* near to *Cambridge*, one at the Sign of the *Plough*, a luſty young man, with two of his Neighbours and one Woman in their company, agreed to drink a Barrel of ſtrong Beer, they drank up the Veſſel; three of them died within twenty four hours, the fourth hardly eſcaped after great Sickneſs. This I have under a Juſtice of Peace his Hand near dwelling, beſides the common fame.

5. A Butcher in *Haſtingfield* hearing the Miniſter inveigh againſt Drunkenneſs, being at his Cups in the Alehouſe, fell a jeſting and ſcoffing at the Miniſter and his Sermons; and as he was drinking, the Drink, or ſomething in the Cup quackled him, ſtuck ſo in his Throat, that he could get it neither up nor down, but ſtrangled him preſently.

6. At *Tillingham* in *Dengy* Hundred in *Eſſex*, three young men meeting to drink Strong-waters, fell by degrees to half-

half pints: One fell dead in the Room, and the other prevented by Company coming in, escaped not without much sickness.

7. At *Bungey* in *Norfolk*, three coming out of an Alehouse in a very dark Evening, swore, they thought it was not darker in Hell it self: One of them fell off the Bridge into the water, and was drowned: the second fell off his Horse, the third sleeping on the Ground by the Riversside, was frozen to death: This have I often heard, but have no certain ground for the Truth of it.

8. A Bayliff of *Hadly*, upon the Lords-day, being drunk at *Melford*, would needs get upon his Mare, to ride through the Street, affirming (as the Report goes) That his Mare would carry him to the Devil; His Mare casts him off, and broke his Neck instantly. Reported by sundry sufficient Witnesses.

9. Company drinking in an Ale-house at *Harwich* in the Night, over against one Master *Russels*, and by him out of his Window once or twice willed to depart; at length he came down, and took one of them, and made as if he would carry him to Prison, who drawing his Knife, fled from him, and was three dayes after taken out of the Sea with the Knife in his hand. Related to me by Master *Russel* himself, Maior of the Town.

10. At *Tenby* in *Pembrokeshire*, a Drunkard being exceeding drunk, broke himself all to pieces off an high and steep Rock, in a most fearful manner; and yet the occasion and circumstances of his fall were so ridiculous, as I think not fit to relate, lest, in so serious a Judgment, I should move Laughter to the Reader.

11. A Glasier in *Chancery-Lane* in *London*, noted formerly for Profession, fell to a common course of drinking, whereof being oft by his Wife and many Christian friends admonished, yet presuming much of Gods mercy to himself, continued therein; till upon a time, having sur-

ſurcharged his Stomach with drink, he fell a vomiting, broke a Vein, lay two dayes in extream pain of Body, and diſtreſs of Mind, till in the end recovering a little comfort, he died: Both theſe Examples related to me by a Gentleman of worth upon his own knowledge.

12. Four ſundry Inſtances of Drunkards wallowing and tumbling in their drink, ſlain by Carts; I forbear to mention, becauſe ſuch examples are ſo common and ordinary.

13. A Yeoman's Son in *Northampton-ſhire*, who being drunk at *Wellingborough* on a Market-day, would needs ride his Horſe in a bravery over the plowed-lands, fell from his Horſe, and brake his Neck: Reported to me by a Kinſman of his own.

14. A Knight notoriouſly given to Drunkenneſs, carrying ſometime Payls of drink into the open Field, to make people drunk withall; being upon a time drinking with Company, a Woman comes in, delivering him a Ring with this Poſie, *Drink and die*; ſaying to him, *This is for you*, which he took and wore, and within a week after came to his end by drinking: Reported by ſundry, and juſtified by a Miniſter dwelling within a Mile of the place.

15. Two Examples have I known of Children that murthered their own Mothers in drink; and one notorious Drunkard that attempted to kill his Father; of which being hindred, he fired his Barn, and was afterward executed: one of theſe formerly in Print.

16. At a Tavern in *Breadſtreet* in *London*, certain Gentlemen drinking Healths to their Lords, on whom they had dependance; one deſperate Wretch ſteps to the Tables end, layes hold on a Pottle-pot full of Canary-ſack, ſwears a deep Oath; What will none here drink a Health to my noble Lord and Maſter? and ſo ſetting the Pottle-pot to his mouth, drinks it off to the bottom; was not able to riſe up, or to ſpeak when he had done, but fell into a deep ſnoaring ſleep, and being removed, laid

One Drunk Vomiting broke a Vein after 2 days great pain Dyed.

4. being Drunk were Slain by Carts.

One Drunk Rideing over plowed-lands fell and broke his neck.

a Child that murthered his Mother he being Drunk.

laid aſide, and covered by one of the Servants of the Houſe, attending the time of the drinking, was within the ſpace of two hours irrecoverably dead: Witneſſed at the time of the Printing hereof by the ſame Servant that ſtood by him in the Act, and helpt to remove him.

17. In *Dengy* Hundred near *Mauldon*, about the beginning of his Majeſties Reign, there fell out an extraordinary Judgment upon five or ſix that plotted a ſolemn drinking at one of their Houſes, laid in Beer for the once, drunk Healths in a ſtrange manner, and died thereof within a few weeks, ſome ſooner, and ſome later: witneſſed to me by one that was with one of them on his deathbed, to demand a Debt, and often ſpoken of by Mr. *Heydon*, late Preacher of *Mauldon*, in the hearing of many: The particular circumſtances were exceeding remarkable, but having not ſufficient proof for the particulars, I will not report them.

18. One of *Ayleſham* in *Norfolk*, a notorious Drunkard, was drowned in a ſhallow Brook of Water, with his Horſe by him.

19. Whileſt this was at the Preſs, a man eighty five years old, or thereabout, in *Suffolk*, overtaken with Wine, (though never in all his Life before, as he himſelf ſaid a little before his fall, ſeeming to bewail his preſent condition, and others that knew him, ſo ſay of him) yet going down a pair of ſtairs (againſt the perſwaſion of a woman ſitting by him in his Chamber) fell, and was ſo dangerouſly hurt, as he died ſoon after, not being able to ſpeak from the time of his fall to his death.

The Names of the Parties thus puniſhed, I forbear for the Kindreds ſake yet living.

If conſcionable Miniſters of all places of the Land would give notice of ſuch Judgments, as come within the compaſs of their certain knowledge, it might be a great means to ſuppreſs this Sin, which reigns every where to the ſcandal of our Nation, and high diſpleaſure of Almighty God

Theſe may ſuffice for a taſte of Gods Judgments: Eaſie were it to abound in ſundry particular Caſualties, and fearful Examples of this nature. Drunkard, that which hath befallen any one of theſe, may befall thee, if thou wilt dally with this *Cockatrice*; whatever leagues thou makeſt with Death, and diſpenſations thou giveſt thy ſelf from the like. Some of theſe were Young, ſome were rich, ſome thought themſelves as wiſe as thou; none of them ever looked for ſuch ignominious ends, more than thou, whoever thou art: if thou hateſt ſuch ends, God give thee Grace to decline ſuch courſes.

If thou beeſt yet inſenſate with Wine, void of Wit and Fear, I know not what further to mind thee of, but of that third and worſt Sting of all the reſt, which will ever be gnawing, and never dying: which if thou wilt not fear here, ſure thou art to feel there, when the Red Dragon hath gotten thee into his Den, and ſhall fill thy Soul with the gall of Scorpions, where thou ſhalt yell and howl for a drop of water to cool thy Tongue withall, and ſhalt be denied ſo ſmall a refreſhing, and have no other liquor to allay thy thirſt but that which the lake of Brimſtone ſhall afford thee: And that worthily, for that thou wouldeſt incurr the wrath of the Lamb for ſo baſe and ſordid a ſin as Drunkenneſs, of which thou mayeſt think as venially and ſlightly as thou wilt. But *Paul* that knew the danger of it, gives thee fair warning, and bids thee not deceive thy ſelf, expreſly and by name mentioning it among the mortal ſins, excluding from the Kingdom of Heaven. And the Prophet *Eſay* tells thee, That for it *Hell* hath enlarged it ſelf, opened its mouth wide, and without meaſure; and therefore ſhall the multitude and their pomp, and the jollyeſt among them deſcend into it. Conſider this, you that are ſtrong to pour in drink, that love to drink ſorrow and care away: And be you well aſſured, that there you ſhall drink enough for all, having for every drop of your former

former Bousings, Vials, yea, whole Seas of God's Wrath, never to be exhaust.

Now then I appeal from your selves in drink, to your selves in your sober fits. Reason a little the case, and tell me calmly, would you for your own, or any mans pleasure, to gratifie Friend or Companion, if you knew there had been a Toad in the Wine-pot (as twice I have known happened to the death of Drinkers?) or did you think that some *Cæsar Borgia*, or *Brasutus* had tempered the Cup? or did you see but a Spider in the Glass, would you, or durst you carouse it off? And are you so simple to fear the Poyson that can kill the Body, and not that which killeth the Soul and Body ever; yea, for ever and ever, and if it were possible for more than for ever, for evermore? Oh thou vain Fellow, what telleſt thou me of Friendship, or good Fellowship! wilt thou account him thy Friend, or good Fellow, that draws thee into his company, that he may poyson thee? and never thinks he hath given thee right entertainment, or shewed thee kindness enough, till he hath killed thy Soul with his kindness; and with Beer made thy Body a Carkass fit for the Biere, a laughing and Loathing-stock, not to boys and Girls alone, but to Men and Angels? Why rather sayest thou not to such, What have I to do with you, ye Sons of *Belial*, ye poysonful Generation of Vipers, that hunt for the precious life of a man? Oh but there are few good Wits, or great Spirits now a days, but will Pot it a little for company, What hear I? Oh base and low-spirited times, if that were true! If we were fallen into such Lees of Time foretold of by *Seneca*, in which all were so drowned in the dregs of Vices, that it should be Vertue and Honour to bear most drink. But thanks be to God, who hath reserved many thousands of men, and without all comparison more witty and valiant than such Pot-wits, and Spirits of the Buttery, who never bared their knees to drink health, nor ever needed

to whet their Wits with Wine; or arm their Courage with Pot-harness. And if it were so, yet if no such Wits or Spirits shall ever enter into Heaven without Repentance, let my Spirit never come and enter into their Paradise; ever abhor to partake of their bruitish pleasures, lest I partake of their endless woes. If young *Cyrus* could refuse to drink Wine, and tell *Astyages*, He thought it to be Poyson, for he saw it metamorphose men into Beasts and Carkases; what would he have said, if he had known that which we may know, that the Wine of Drunkards is the Wine of *Sodom* and *Gomorrah*; their Grapes, the Grapes of gall; their clusters, the clusters of Bitterness, the Juyce of Dragons, and the venome of Asps.

Scripture Examples of Drunkenness.

THe Sin of Drunkenness is a bewitching sin, *Hos.* 4. 11. It steals away the heart from God and all goodness: It is an old sin, it began presently after the Flood. It is a malignant sin, it drowns the Brain, wastes the Time, consumes the Estate. And fills the Body with as many diseases as hath an Horse; It is an Epidemical sin, that hath almost drowned the whole world with another deluge: In these modern times it began in *Germany*, whence grew that proverb,

Germani possunt cunctos tolerare Labores:
O Utinam possint tam bene ferre sitim!

The *Germans* can all Labours undergo,
Would they as well could bear their thirst also.

But since it hath infected all *Europe*: It is grown into Fashion, to Quaff Soul-sick healths till they make themselves like Swine, and worse than beasts: whence one gives us this excellent rule:

Una

Una Salus ſanis, nullam potare Salutem:
Non eſt in pota vera Salute Salus.

Drinking no healths you drink your health they ſay:
And drinking healths you drink your health away.

Scriptural Examples.

The odiouſneſs and danger of this ſin may further appear to us by theſe following Scriptures and Examples. Drunkenneſs dangerous, *Prov.* 23. 29. *&c. Who hath wo? who hath Sorrow? who hath contentions? who hath babling? who hath wounds without cauſe? who hath redneſs of eyes?* & 31. 4. *It is not for Kings,* O Lemuel, *it is not for Kings to drink Wine: nor for Princes, ſtrong drink:* Deut. 21. 20. *And they ſhall ſay unto the elders of his city, This our Son is ſtubborn and rebellious, he will not obey our voice: he is a glutton, and a drunkard;* Prov. 20. 1. *Wine is a mocker, ſtrong drink is raging: and whoſoever is deceived thereby, is not Wiſe.* Hoſ. 4. 11. *Whoredom, and wine, and new wine take away the Heart.* Nah. 1. 10. *For while they be folden together as thorns, and while they are drunken as drunkards, they ſhall be devoured as ſtubble fully dry.* 1 Cor. 11. 21. *For in eating every one taketh before other, his own ſupper: and one is hungry, and another is drunken.*

Threatened, Iſai. 5. 11, 22. *Wo unto them that riſe up early in the morning, that they may follow ſtrong drink, that continue untill night till Wine inflame them.* 22. *Woe unto them that are mighty to drink Wine, and men of ſtrength to mingle ſtrong drink.* Amos 6. 6. *That drink wine in bowls, and anoint themſelves with the chief ointments: but they are not grieved for affliction of* Joſeph. Prov. 23. 21. *For the drunkard and the glutton ſhall come to poverty: and drowſineſs ſhall cloath a man with rags.* Iſa. 28. 1. 3. *Wo to the Crown of pride, to the drunkards of* Ephraim: *whoſe*

whose glorious beauty is as a fading flower, which are on the head of the fat valleys of them that are overcome with wine. V. 3. *The Crown of pride, the drunkards of* Ephraim *shall be trodden under feet.* Joel 1. 5. *Awake ye drunkards, and weep and howl all ye drinkers of wine, because of the new wine, for it is cut off from your mouth.* 1 Cor. 6. 10. *Nor Thieves, nor Covetous, nor Drunkards, nor Revilers, nor Extortioners, shall inherit the Kingdom of God.*

Forbidden, 1 Cor. 5. 11. *But now I have written unto you, not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such an one, no not to eat.* Luke 22. 34. *And he said, I tell thee,* Peter, *the Cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.* Eph. 5. 18. *And be not drunk with wine, wherein is excess: but be ye filled with the Spirit:* Hab. 2. 15. *Wo unto him that giveth his neighbour drink: that puttest thy bottle to him, and makest him drunken also, that thou mayest look on their nakedness.* Mat. 24. 49. *And shall begin to smite his fellow-servants, and to eat and drink with the drunken:* Luke 12. 45. *But and if that servant say in his heart, My Lord delayeth his coming, and shall begin to beat the men-servants, and maidens, and to eat, and drink, and to be drunken,* &c. Rom. 13. 13. *Let us walk honestly as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.*

Staggering is a sign of a drunkard, Job. 12. 25. *They grope in the dark without light, and he maketh them to stagger like a drunken man.* Psal. 107. 27. *They reel to and fro, and stagger like a drunken man; and are at their wits end.* Isa. 19. 14. *The Lord hath mingled a perverse spirit in the midst thereof: and they have caused* Egypt *to erre in every work thereof, as a drunken man staggereth in his vomit.*

Lot, *Gen.* 19. 32. *Come, let us make our Father drink wine, and we will lie with him, that we may preserve seed of*

of our Father. Noah, *Gen.* 9. 21. *And he drank of the wine, and was drunken, and he was uncovered within his tent.* Amalekites, 1 *Sam.* 30. 16. *And when he had brought him down, behold they were spread abroad upon all the Earth, eating, and drinking, and dancing, because of all the great spoil that they had taken out of the land of the* Philistines, *and out of the land of* Judah. Amnon, 2 *Sam.* 13. 28. *Now* Absolom *had commanded his servants, saying, Mark ye now when* Amnons *heart is merry with wine, and when I say unto you, Smite* Amnon, *then kill him, fear not, have not I commanded you? be couragious, and be valiant.* Benhadad, 1 *Kings* 20. 12. *And it came to pass when Benhadad heard this message, (as he was drinking, he, and the Kings in the Pavilions) that he said unto his servants, Set your selves in aray. And they set themselves in aray against the city.* David made *Uriah* drunk, 2 *Sam.* 11 13. *And when* David *had called him, he did eat and drink before him, and he made him drunk: and at even he went out to lie on his bed with the servants of his Lord, but went not down to his house.* Belshazzar, *Dan.* 5. 2. Belshazzar *whilest he tasted the wine, commanded to bring the Golden and Silver vessels, which his Father* Nebuchadnezzar *had taken out of the Temple which was in* Jerusalem, *that the King and his Princes, his Wives and his Concubines might drink therein.* Nabal, 1 *Sam.* 25. 36. *And* Abigal *came to* Nabal, *and behold, he held a feast in his house like the feast of a King, and* Nabals *heart was merry within him, for he was very drunken, wherefore she told him nothing, less or more, untill the morning light.*

More Scriptural Examples of Drunkenness, and how that great Sin hath been punished.

THe Amalekites *being drunk were destroyed,* 1 *Sam.* 30. 16, *v.* to the 21. *And when he had brought him down, behold, they were spread abroad upon all the earth, eating, and drinking, and dancing, because of all the great spoil that they had*

had taken out of the land of the Philiſtines, *and out of the land of* Judah. *And* David *ſmote them from the twilight, even unto the evening of the next day: and there eſcaped not a man of them ſave four hundred young men which rode upon Camels and fled. And* David *recovered all that the* Amalekites *had carried away: and* David *reſcued his two Wives. And there was nothing lacking to them, neither ſmall nor great, neither Sons nor Daughters, neither ſpoil, nor any thing that they had taken to them:* David *recovered all. And* David *took all the flocks, and the herds, which they drave before thoſe other cattel, and ſaid, This is* Davids *ſpoil.*

David Recovered all the ſpoil he had taken at *Ziglag* and his two Wives: *Benhadad* King of *Aſſiria* being drunk, with thirty two Kings more, is defeated; 1 *Kings* 20. 16. to the 22. *v. And they went out at noon: but* Benhadad *was drinking himſelf drunk in the Pavilions, he, and the Kings, the thirty and two Kings that helped him.* 17. *And the young men of the Princes of the Provinces, went out firſt, and* Benhadad *ſent out, and they told him, ſaying, There are men come out of* Samaria. 18. *And he ſaid, Whether they be come out for peace, take them alive: or whether they be come out for war, take them alive.* 19. *So theſe young men of the Princes of the provinces, came out of the City, and the Army which followed them.* 20. *And they ſlew every one his man: and the* Syrians *fled, and* Iſrael *purſued them: and* Benhadad *the King of* Syria *eſcaped on an horſe, with the horſemen.* 21. *And the King of* Iſrael *went out, and ſmote the horſes and chariots, and ſlew the* Syrians *with a great ſlaughter.*

Elah King of *Iſrael*, being drunk, he is ſlain by *Zimri*, 1 *Kings* 16. 8. to the 11. *In the twentieth and ſixth year of* Aſa *King of* Judah, *began* Elah *the Son of* Baaſha *to reign over* Iſrael *in* Tirzah *two years. And his ſervant* Zimri *(captain of half his Chariots) conſpired againſt him, as he was in* Tirzah, *drinking himſelf drunk in the houſe of*

of Arza *Steward of his house in* Tirzah. *And* Zimri *went in, and smote him, and killed him, in the twenty and seventh year of* Asa *King of* Judah, *and reigned in his stead.* Belshazzar being drunk, was slain by God; *he praised the Gods of Gold,* &c. And in the same hour came out the Hand writing against him, *Dan.* 5. *Mene, Mene, Tekel, Upharsin.*

King *Herod* being drunk, caused *John Baptist* to be beheaded, *Mat.* 14. 6. to the 12. *But when* Herods *birth-day was kept, the Daughter of* Herodias *danced before them, and pleased* Herod. *Whereupon he promised with an oath, to give her whatsoever she would ask. And she being before instructed of her Mother, said, Give me here* John Baptists *head in a charger. And the King was sorry: nevertheless for the Oaths sake, and them which sat with him at meat, he commanded it to be given her: and he sent and beheaded* John *in the prison: And his head was brought in a charger, and given to the damsel, and she brought it to her Mother.* Titus 2. 12. *Teaching us that denying all ungodliness and wordly lusts, we should live soberly, righteously and godly in this present World.* 1 Pet. 4. 3. 4. *For the time past of our Life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of Wine, revellings, banquetings, and abominable idolatries. Wherein they think it strange, that you run not with them to the same excess of riot, speaking evil of you.*

Other Examples Forreign and Domestick.

1. Whilest the *Gaul*'s besieged the *Roman Capitol*, they sent out a great party to Sack the Countrey thereabouts, who being Loaden with spoil were returning towards *Rome*: And at night being full of Wine, they laid them down to sleep, not fearing any Enemy: At which time *Camillus* with his men came upon them, all his Souldiers giving a mighty shout, yet could the *Gauls* hardly be awakened, they were so deadly drunk, so that they were easily all of them slain either upon the place, or by the horsemen in the pursuit: *Plutarch.*

2. The *Tuſcans* beſieging *Sturium*, (a City that was confederate with *Rome*) *Camillus* marched privately with his Army againſt them, and coming upon them found the *Tuſcans* ſecure, Eating and Drinking themſelves Drunken; by which means he ſlew moſt of them without reſiſtance: And thereby freed the City from danger. *Plutarch.*

3. Many *Dutch-men* in *Joppa* drinking themſelves drunk upon St. *Martins*-day (their Arch-Saint,) the *Turks* came in ſuddenly upon them, and cut every ones throat, to the number of 2000. And indeed they were quickly ſtabbed with the Sword, who were Cup-ſhot before. *Fullers Holy War.*

4. *Edgar* King of *England* perceiving that his people had learned of the *Danes* (many of which were in this land at that time) to drink exceſſively, whereupon enſued much Drunkenneſs, together with many other Vices: He ordained certain wooden Cups with pins, or nails ſet in them, commonly uſed, making alſo a law, That whoſoever drank paſt that mark at one draught, ſhould forfeit a ſumme of Money, one part to the Informer, and the other to the Judge or Chief Officer. *Sp. Chron.*

5. *Eſchines* commending *Philip* King of *Macedon* for a Jovial man, that would drink freely; *Demoſthenes* Anſwered, That this was a good quality in a Spunge, but not in a King. *Plut. in vit. Demoſt.*

6. *Alexander* the Great having taken *Perſepolis*, wherein was a ſtately Pallace of the Kings of *Perſia*, in a drunken fit, by the perſwaſion of *Lais* the Harlot, burned it down to the ground. *Diod.*

7. A *Turk* having in one of their great Feaſts drunk wine too freely (which is a thing forbidden in their Law) being apprehended and carryed before the Gand Viſier, and there found guilty, was adjudged to have boiling Lead poured into his Mouth and Ears, which was accordingly executed. *Turk. Hiſt.* p. 1332.

8. *Pho-*

8. *Phocas* a drunken, bloody and Adulterous Tyrant, was worthily ſlaughtered by *Heraclius*, who cut off his hands and feet, and then his privy parts by Piece-meal.

9. Not long ſince a Souldier in *Salisbury*, in the midſt of his health-drinking and Carouſing in a Tavern, drank a health to the Devil, ſaying, That if the Devil would not come and pledge him, he would not believe that there was either God or Devil. Whereupon his Companions ſtrucken with horror, haſtened out of the room; and preſently after hearing a hideous noiſe, and ſmelling a ſtinking ſavour, the Vintner ran up into the Chamber, and coming in he miſſed his Gueſt; and found the window broken, the Iron Bar in it bowed, and all bloody; but the man was never heard of afterwards.

10. A young Gentleman being drunk, as he rode homewards was thrown by his Horſe, and had his brains daſhed out by the Pomel of his Sword.

11. *Anno Chriſti* 1629. there was one *T. W.* a notorious Blaſphemer and Drunkard, upon a ſmall occaſion being angry with his Wife, not daring to proffer violence to her, drew his Knife and ſtabbed himſelf.

12. The ſame year one *J. B.* of *Ely* a Gentlemans Coachman, being exceedingly given to Swearing and Drunkenneſs, drinking himſelf drunk on a Sabbath-day at Sermon-time, fell from his Coach-box, and was killed by his Horſes.

13. *Anno Chriſti*, 1621. one *R. B.* of *Ely*, who uſed to travel on the Sabbath-dayes, ſeldom or never coming to Church; as he went to the Market at St. *Ives* being drunk, Gods Judgment overtook him; for going up the River in his Boat, he fell over into the water and was drowned.

14. *Anno Chriſti* 1618. one *T. A.* of *Godmancheſter*, being a common Drunkard, was intreated by a Neighbour to unpitch a Load of Hay: And being at that

time drunk, the Pitchfork ſlipt out of his hand, which he ſtooping to take up again, fell from the Cart with his head downward; and the Fork ſtanding with the Tines upward, he fell directly upon them, which ſtriking to his heart killed him immediately.

15. *Anno Chriſti* 1628. *J. V.* of *Godmancheſter*, a known Drunkard and Scoffer at Religion, fell from the top of a Pear-tree and brake his neck. All theſe are atteſted by ſundry Godly Miniſters.

16. *Anno Chriſti* 1551. In *Bohemia* five Drunkards were Quaffing, and blaſpheming the Name of God: And the picture of the Devil being painted upon the wall, they drank healths to him, who the night after paid them their Wages; for they were found dead with their necks broken and quaſhed to pieces, as if a wheel had gone over them the blood running out of their mouths, noſtrils, and ears in a Lamentable manner. *Fincelius.*

17. A Vintner that accuſtomed himſelf to ſwearing and drunkenneſs, as he was upon the Lords day ſtanding in his door with a pot in his hand to invite gueſts, there came ſuddenly ſuch a violent Whirlewind as carryed him up into the Air, after which he was never more ſeen.

18. *Armitus* and *Cinanippus*, two *Syracuſians*, being drunk, committed Inceſt with their two Daughters. *Plut.* The like did *Lot*, Gen. 19. 33, *&c.*

19. *Cleomenes* King of *Lacedaemonia*, drinking himſelf drunken fell diſtracted, never recovering his wits again.

20. *Anacreon* the Poet, a notable drunkard, was choaked with the Husk of a Grape.

21. *Zeno* the Emperour was ſuch a drunkard, that he would often lye as one dead for many hours, ſo that he grew odious to all, and to his own Wife, who once finding him in that caſe, cauſed him to be laid in a Tomb, with a great ſtone on the top of it, where he was miſerably pined to death: *Platina.*

22. But

22. But a few years since in *Gloucester-shire*, an horrid Patricide was committed by another ungracious Son, being drunken, upon his Father, whom he desperately slew.

23. The like unnatural villany was committed by one *Purchas*, an *Essex* Monster, upon the Body of his Mother, whom he slew for the same cause.

24. *John Maginus* reports, that *Fliolmus* King of the *Goths*, was by his drunken Servants thrown headlong into a great Vessel of Ale, and therein drowned.

25. *Plato*, who elsewhere holds that men should be sober, and forbids drunkenness as an unseemly thing yet in the Feasts celebrated to *Bacchus*, he lets loose the reins to intemperancy, and thinks it then no fault at all to be drunk.

26. In the Parish of *Castleterra* in the county of *Cavan* in *Ireland*, a Gentleman when he met with Jovial Comrades, used to drink healths, and to fling the Glasses against the Walls: he delighted also to contradict what Ministers delivered in their Sermons, and having heard one preach of the benefits and tryal of a justifying Faith, after Sermon he demanded of the Preacher, Whether he could remove mountains? If I could see you do that, then (said he) I would believe you had faith, otherwise not; for doth not the Gospel say, *If a man have faith but as a grain of Mustard-seed, he shall say to Mountains, Be removed hence, and it shall be done*? But at length this Gentleman was strucken with the Small-pox, which got into his throat in such manner, that he could not swallow, nor let down a little Beer to cool his excessive internal heat, wherewith being tormented he broke out into these expressions, to an honest man that stood by: "O *Thomas*, would I could now receive one of those "glass-fulls of drink which formerly I have thrown against "the walls in a frolick: And afterwards when he saw there was no remedy but die he must, he said again, "O!

"O! that now I had Faith like a grain of muſtard-ſeed! And a little after he deceaſed, in the fifty ſeventh year of his age.

27. We read of a drunkard who in the midſt of his Cups ſold his Soul to the Devil for a Tankard of Wine: And the Devil forthwith had his bargain. *Theat. Hiſt.*

28. The like of a Woman, who at a *Whitſon-Ale* fell a curſing God, having nothing but the Devil in her mouth; ſo long, till at laſt the Devil came, and hoiſting her up into the Air, threw her down again in a place not for remote, where ſhe was found dead.

29. *Acoſta* and *Benzo* write of the *Weſt-Indians*, that they are exceedingly given to Drunkenneſs, the people there for the moſt part delighting themſelves beyond meaſure in intoxicating their brains in ſtrong Liquors; in which mad and diſtempered fits they many times commit many ſalvage Outrages, and unruly pranks one againſt another, and account it a matter of praiſe ſo to do: I ſaw (ſaith *Acoſta*) two men coming drunk out of a Tavern, for a very trifle kill one another with the ſame Sword.

30. *Alexander* the great, when he was drunk, would hack, and hew, kill, and ſlay he cared not whom, and oft-times his very Friends; as he did *Clytus* his dear friend, who had formerly ſaved his life, whom in a drunken mood he commanded preſently to be ſlain: Neither would he hearken to *Ptolomy* and *Perdiccas*, two of his great Captains, who upon their knees would have begged one dayes reſpite for him: Though the ſame *Alexander* when he was ſober, would have ſlain himſelf for having cauſed *Clytus* to be ſlain. *Q. Curt.*

31. *Tenthio* King of the *Illyrians*, in his drunkenneſs ſlew his own brother *Pleuratus*. *Polybius.*

32. Of *Bonoſus* the Emperor it was ſaid, that he was born, *Non ut vivat, ſed ut bibat:* Not to live, but to drink: And when (being overcome by *Probus*) he hanged himſelf; it was ſaid in ſcorn that a Tankard hanged there, not a Man.

33. What

33. What a Beast was *Marcus Antonius*, that he wrote a book in Commendation of his great strength to bear strong drink?

34. *Philip* King of *Macedon* in his drunkenness once passing an unrighteous sentence, the Woman concerned therein appealed from *Philip* now drunk, to *Phiilp* when he should be sober again.

35. The *Carthagenians* made a Law that no Magistrate of theirs should drink Wine.

36. The *Persians* permitted their Kings to be drunk but one day in a year.

37. *Solon* made a Law at *Athens*, that drunkenness in a Prince should be punished with death, *Prov.* 3. 1, 5.

38. *Domitius* the Father of *Nero*, slew *Liberius* an honest *Roman* because he refused to take off his Cups as he commanded him.

39. *Amos 6. 6. That drink Wine in Bowls:* Not in Cups, Pots, or Chalices, but in Vessels of price, and largest receipt, that they may be accounted, and called (as young *Cicero* was) *Tricongii*, such as can drink whole ones, and no small ones neither.

40. *Diotimus* of *Athens*, for his excessive drinking was termed χύτρα, *Tundish*.

41. *Æneas Silvius* tells us of one *Henry* Earl of *Goricia*, who having two Sons, drunkards both, was wont oft-times in the night to call upon them, and ask whether they were a thirsty? And when they gave him no Answer, he would himself carry Wine unto them, pressing them to drink, and if by reason of sleepiness or late excess, they refused, he would return in a rage to his Wife, and call her Whore, saying they were Bastards, and not his Sons, who could sleep all night without being a-thirst.

42. *Vortigern* King of the *Brittains*, being well warmed with Wine, was ensnared by the Daughter of *Hengist* the *Saxon*, which proved the undoing of the *Brittish* Nation. *Pol. Virg. Hist. Ang.*

43. *Venter*

43. *Venter Mero æstuante cito despumat in libidines:* A Belly or stomach boiling with Wine, doth suddenly foam up into a scum of sinful lusts and foul Affections: *Hierom.*

44. *Bonzo* relates of the *Indians* of *Peru*, that when they have drunk away that little reason wherewith they are endowed, they use to fall to immodest embracings, without respect had to Mothers, Daughters, Brothers, Sisters, or any other Relations whatsoever.

45. Saint *Jerom* could not be perswaded that a Drunkard could be a chast man.

46. A certain young Man that had devoted himself to a pious and retired course of life, was much assaulted by the Devil, by sundry temptations, and pressed to make choice of one of these three sins: Once to be drunk, or to lye with his Neighbours Wife, or to kill his Neighbour; and the temptation so far prevailed, that at the last he chose the first; (*viz.*) Once to be drunk, as deeming it the least sin: But when the Devil had drawn him to that, at the same time both the other sins were committed by him.

47. *Ad universa, vel crudelitatis, vel turpitudinis facinora perpetranda facilis invenitur via, cui nulla sobriæ mentis ratio, sed ebrietas dominatur.* A drunken man is easily drawn to commit any villany: *Bern.*

48. *Pausanias* makes mention of a Company of young men in *Greece*, who upon a time contrary to the command of their Captain *Aristomenes*, being drunk, offered Violence to the Chastity of certain young Virgins; and so violent they were therein, till the sword and death put an end to the same.

49. The cruel Tyrant *Lucius* being drunk, became like a mad Horse; and when he could not prevail to satisfie his lust upon the Daughter of *Philodemus*, he barbarously slew her Flying for shelter into her Fathers Arms. *Plut.*

50. What

50. What a Beast was *Darius* King of *Persia*, who commanded this Inscription to be set on his Tomb: *I was able to hunt lustily, to drink Wine soundly, and to bear it bravely. Strabo.*

51. Saint *Augustine* in his Confessions, tells us a story of his Mother, who by sipping a little Wine at first when she filled the Cup, came by degrees to be a Tippling Gossip, and at last to drink off her whole Cups. Sin that is modest at first, afterwards growes shameless.

52. In *Lacedemon*, *Crete* and *Carthage*, the name of a drunkard was so hateful and contemptible, that such as were found guilty of this sin were disabled to bear any publick Office, and thrust out of the Senate (if they were Magistrates) with shame and ignominy. *Alex. ab Alex.*

53. *Levinus Lemnius* writes of the *Dutchmen*, the *High-Germans* especially, and that part of the low Countries that borders upon them, that they never account that man worth whistling for, that will not *strenuum se potatorem præbere*; upon all occasions prove himself strong to drink strong drink.

54. *Suetonius* relates, that *Novellius Torquatus* was highly honoured amongst the *Romans*, for that he could drink three Gallons of Wine at a draught without taking his breath: for that he fairly drank off his Liquor and left no snuff behind; and after he had drunk so much, he neither stammered in his speech, nor unburthened his stomach by vomiting; for which he was preferred to be Proconsul of *Syria. Pliny.*

55. Also *Firmus* who assumed the title of Emperour in the absence of *Aurelian*, when he had drunk off two Buckets of Wine, went forthwith to a Banquet, and seemed as sober as if he had drunk none at all. *Vopiscus in vita Firm.*

56. *Flaccus* and *Piso* had Dignities bestowed upon them, the one being made a Proconsul, the other Governour of the City of *Rome*, for that they were strong to pour in strong drink: *Suet.*

57. One *Hulderick* a *Bohemian*, told *Frederick* the Emperour, That he trained up his Sons to drink great quantities of Wine without disturbance: Thou art wise, said the Emperour, the same thing did *Mithidrates*; but if it happen that I have a Son, if that Son shall not hate excess of Wine, I shall hate him. *Æneas Sil.*

58. *Anno Christi* 764. *London* and *York*, *Donwick* and *Doncaster*, with many other places in this Land were consumed with Fire, (saith the Historian:) If any one ask the cause, we can render none more probable than this, That it was a Judgement of God upon them, for their Gluttony and Drunkenness. *Antiq. Brit.* p. 291.

59. *Anno Christi* 1567. *Tir-Owen* the *Irish* Rebel, was such a Drunkard, that when his Body was immoderately inflamed with drinking strong drink and *Usque-bagh*, he used many times to be set in the Earth up to the Chin to cool himself. *Camb. Eliz.*

60. Luxury is ordinarily the Companion of Idolatry, as *Ex.* 32. 6. 1 *Cor.* 10. 7. *Rev.* 18. 13, 14. *O Monachi, vestri stomachi*, &c. At *Paris* and *Lovane*, the best Wine is called *Vinum Theologicum*, the Divinity Wine: It's also called *Vinum Cos: Coloris, Odoris, Saporis Optimi.*

61. Drunkenness is a detestable Vice in any, but especially in men of Place and Power, *Prov.* 31. 4. Woe be to those drunken Vice-gods (as in the worst sence they may be best called:) Wo to the very Crown of their pride in drinking down many, *Isa.* 28. 1. As *Marcus Antonius* wrote, or rather spued out a Book concerning his own abilities to bear strong drink; *Darius* also boasted of the same faculty in his very Epitaph, as we saw before.

62. Drunkenness in a King is a capital sin, and makes the Land reel: Witness *Belshazzar*, carousing in the Bowls of the Sanctuary to the honour of *Shar* his drunken god.

63. *Alexander* the Great drunk himself to death, and killed

killed forty one more by excessive drinking, to get the Crown of one hundred Eighty pounds weight, which he had provided for him that drank most. *Plut.*

64. *Tiberius* the Emperour, for his tipling was called *Biberius.*

65. *Erasmus* for the same cause called *Eccius*, *Jeccius*: for as he lived a shameful Drunkard, so being *nonplust* at *Ratisbon* by *Melancton*, he drank more than was fit that night, at the Bishop of *Mundina*'s Lodgings (who had store of the best *Italian* Wines;) and so fell into a Feaver, whereof he dyed: *Jo. Man. L. Com.*

66. Drunkenness is a flattering evil, a sweet poyson, a cunning *Circe* that besots the Soul, destroyes the Body, *Dolores gignit in Capite, in Stomacho, in toto corpore acerrimos:* Breeds grievous diseases in the head, in the stomach, and in the whole man: At last it bites like a Serpent, and stings like an Adder, *Prov.* 23. 32. The Drunkard saith as the Vine in *Jothams* parable, *Non possum relinquere Vinum meum.* Take away my Liquor, you take away my Life: but at last it proves like the Wine mentioned by *Moses*, *Deut.* 32. 33. *The Poyson of Dragons, and the cruel Venom of Asps. Trap.*

67. *Austin* Brings in the Drunkard saying, *Malle se vitam quam Vinum eripi:* And *Ambrose* tells us of one *Theotinus*, who being told by his Physicians, that much quaffing would make him blind; *Vale lumen Amicum*, said he; Farewell sweet Eyes, if ye will bear no Wine, ye are not Eyes for me: He had rather lose his sight than his sin; his Soul than his lust, 2 *Pet.* 2. 14. *Psal.* 11. 6.

Woe unto them that rise up early in the morning that they may follow strong drink, that continue untill night till wine enflame them: Isa. 5. 11.

More Forreign Examples of Drunkenness and Drunkards.

1. *John Manlius*, in his *Common-places*, *p.* 244. Tells us of three abominable Drunkards, who drank so long till one of them fell down stark dead; and yet the other two nothing terrified with such a dreadful Example of divine Vengeance, went on to drink, and poured the dead mans part into him as he lay by them.

2. *Darius* boasted of the same faculty in his very Epitaph.

3. The *Greeks*, when they met at Feasts or Banquets, drink small draughts at first, which by degrees they increased till they came to the heighth of Intemperancy. Hence *Græcari*, and as merry as a *Greek*.

4. *Minos* King of *Crete*, ordered that his Subjects should not drink one to another, unto drunkenness.

5. *Seneca* calls drunkenness a voluntary madness; another calls it a Noon-day-Devil.

6. *Cato* that was a most severe censurer of other mens manners, had this objected against him; *Quod nocturnis potationibus indulgeret*: That by night he would drink soundly.

7. I was once with a Drunkard (saith mine Author, a Godly Minister) that lay a dying, and after I had prayed with him, in came one of his old Companions in Sin, and asked him, How he did; at which he was ready to gnash his teeth, and made to me this dreadful Reflection concerning him: "O that, that was the wicked Wretch "that drew me away; if it had not been for him, I "had not been in so lamentable a case upon my Death-"bed.

8. *Bonosus* a *Britain*, and bred up in *Spain*, usurped the Empire of *Rome* in the Reign of *Probus*; of whom it is written, That he would drink so much Wine, as ten great drinkers could not drink so much: and therewithall,

all, he had two wonderful properties: The one was that how much ſoever he drank, he was never drunk: The other was, that when it pleaſed him, he could piſs it out as faſt as he poured it in, without retaining any jot within his body. Being overcome by *Probus*, he hang'd himſelf. The Emperour *Aurelian* was wont to ſay of him, That *Bonoſus* was not born to live, but to drink. *Imperial Hiſt.* page 211.

9. *Tiberus Nero* made *Novellus Tricongius* Pro-conſul, for that he could drink three Pottles of Wine together with one breath.

10. He alſo preferred *Lucius Piſo* to the Government of the City of *Rome*, becauſe he could ſit drinking with him continually for two whole dayes and nights together. *Suetonius.*

11. To prevent drunkenneſs, and the evil conſequents of it, the *Carthaginians* forbad their Magiſtrates all uſe of Wine.

12. *Solon* puniſhed Drunkenneſs in a Ruler with Death.

13. *Anno Chriſti* 1578. *February* 10. in the Countrey of *Svaben*, about Eight perſons that were Citizens and Citizens Sons (whoſe names my Author ſetteth down) met together at a Tavern, whereof the Maſters name was *Anthony Huge*, on a Sabbath morning, where they drank themſelves drunk, and then began to blaſpheme God, and to ſcoff at the Hoſt; who adviſed them to leave drinking, and to go to Church to hear the Word preached; at which they not only continued to mock, but went on in their drinking; when ſuddenly the Devil came in among them in the habit of a Cavalier, who drinking to them, ſet their mouths in ſuch a fire, that theſe Drunkards not only became amazed thereat, but alſo after a miſerable manner were all ſtrangled to death. *Stephen Batemen*, Profeſſor of Divinity.

14. *Anno Chriſti* 1556. in the Town of St. *Gallus*, in

Svitzer-

Switzerland, there was one *Peter Besler*, who was born at *Rotmund*, but was now a Servant to a Citizen, whose habitation was near unto St. *Gallus*: This dissolute young man was much given to the beastly Sin of Drunkenness; and upon *Trinity-Sunday*, which was *May* the 21st, he together with some of his Companions went to the Town of *Sangal*, there to be merry: And when they had drunk freely, this young man began to rail at, and to quarrel with his Companions; and using many Blasphemies against God, he added this Execration also: "If I serve my Master any "longer, I give my Body and Soul to the Devil. When he had staid there all night, in the morning awaking, he began to think what words he had uttered the night before; yet having no other means of subsistence, he resolved to return to his Masters Service; but going out of the City, when he was now not far from his Masters House, a man met him clad in black, and fearful to behold; who said unto him, "Go to (Good fellow,) I am now ready "to take that which is my right, and which thou gavest "me yesterday: Which when he had said, taking the fellow by the hand, (who was amazed with horror, and altogether astonished) he threw him to the ground, and so vanished. Not long after this, this miserable young man being found by some of the Neighbours, had his hands and feet drawn together; and being brought to a Lodging, he had the use of all his Limbs taken from him, and so continued till he dyed miserably. *Ibid.*

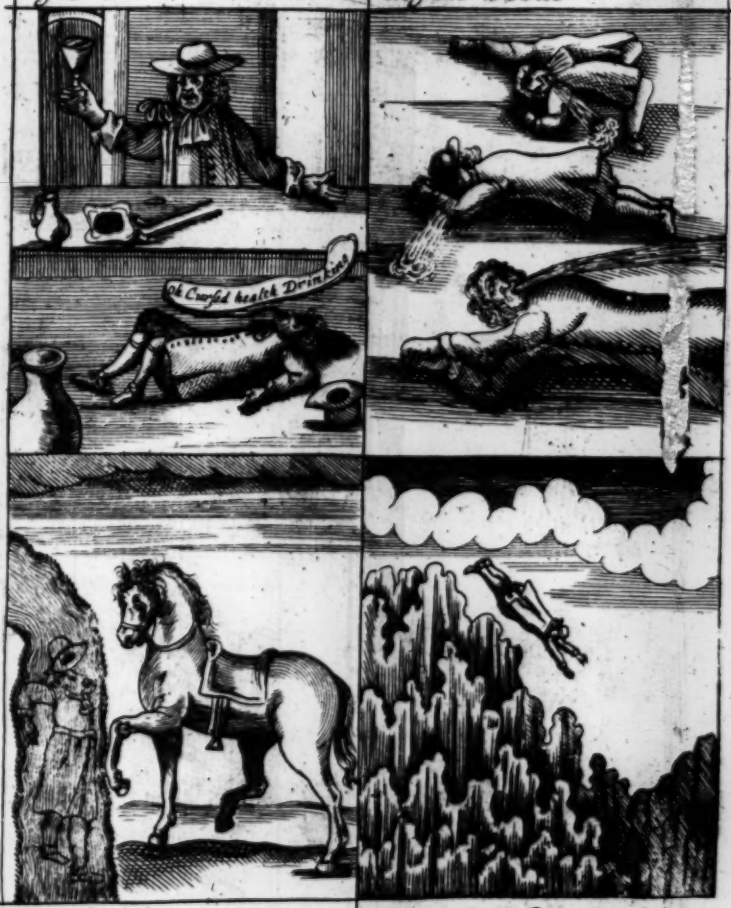
Felix quem faciunt aliena pericula cautum.

It's good to be warned by other mens harms.

More

Healths Drank one Drinks off a pottle pot of Sack and dyes within two hours after.

5. or 6. Drank Healths in a Strange manner and dyed one after another in few weeks.



One Drownd in a Shallow brook of water being Drunk, his horse standing by.

An exceeding Drunkard in Pembrockshire being Drunk, broke himself all to pieces from an high Rock.

More Examples worthy of serious Consideration.

THere is a very remarkable Story published by Mr *Robert Abbot* Minister some years since of *Cranebrook* in *Kent*, concerning one *William Rogers* an Apothecary there, that was exceeding much given to Drinking, and Sabbath-breaking: He was in his general course, as he relates of him, a Young man of a sweet and pleasing temper; It was reported, that the Devil never abused a better Nature; and he was observed never to Swear or Curse in all his Life, except once; but was often admonished and perswaded by Mr. *Abbot* to come to the Church on the Sabbath-dayes; at last he was prevailed with to come, though he had often promised, and failed: The Lords day before in the morning, when as he said he was ready to come to Church, he was taken sick, and betook himself to his Bed; it was but as a fit of an Ague, which being over, he was the next morning in his old course again; but about the middle of the week after, the messenger of Death came, and Mr. *Abbot* forthwith addressed himself to him in his Chamber, saying, Oh how often have you deceived God, your own Soul, and me! and what is now to be done? I fear you will dye, and then what will become of you? His sickness so prevailed, that it emptied him of any hopes of Life, and filled him with thoughts of his present Guilt, and future Judgment before the great God, who is a consuming fire: He apprehending his own misery, made it known to him and others; there was too great a fire within to be Smothered, it burned in his own Soul, and it Lightened from his Heart and Lips, into the Ears and Hearts of those Friends that were about him. One while he cryes out of his sins, saying, I have been a fearful Drunkard, pouring in one draught after another, till one draught could not keep down another; I now would be glad if I could take the least of Gods

Crea-

Creatures which I have abuſed: I have neglected my Patients, which have put their Lives in my hands, and how many Souls have I thus murthered! I have wilfully neglected Gods Houſe, Service and Worſhip, and though I purpoſed to go, God ſtrikes me thus before the day of my promiſe comes, becauſe I am unworthy to come among Gods people again. Another while he falls to wiſhing, Oh, that I might burn a long time in that fire, (pointing to the fire before him) ſo I might not burn in Hell! Oh that God would grant me but one Year or a Month, that the world might ſee with what an Heart I have promiſed to God my amendment! Oh that God would try me a little! but I am unworthy. Another while he ſpeaks to his Companions, praying all to be warned by him to forſake their wicked wayes, leſt they go to Hell, as he muſt do. He forgot not his Servant that was young, calls him to him, and tells him, That he had been a wicked Maſter to him; But be warned by me, ſaid he; you have a Friend that hath an Iron Furnace, which burns hot a long time, but if you give your ſelf to my ſins, you ſhall be burned in the Furnace of Hell, an hotter Furnace, millions of millions of Ages: Therefore look to your ſelf, and be warned by my Example, who muſt be burned in Hell for ever; I muſt to the Furnace of Hell, millions of millions of Ages. The Miniſter offered to him the Comforts of the Goſpel-Promiſes of the largeſt ſize, ſhewed him that God was delighted to ſave Souls, and not to deſtroy them: But he cryed, It was too late, I muſt be burned in Hell: He preſſed him with tears not to caſt away that Soul for which Chriſt died; and told him, Chriſt rejected none that did not reject him: He anſwered, He had caſt off Chriſt, and therefore he muſt go to Hell. He often complained, that former Counſels and Prayers might have done him good, but now it was too late; he was no Swearer, Whoremonger, Thief, no ſcoffer at Religion, no Perjured wretch, nor wilful Liar; yet when Conſcience

was

was awakened, and sate as Judge on him, he confessed his being given to drunkenness, and neglect of mens bodies and neglect of Prayer and other dutyes, hearing the Word, and keeping the Sabbath-day: which caused him to pass this heavy doom on himself, and at last in Idleness of thoughts and talk he ended his miserable Life: And whatsoever God hath done with his Soul, we are bound to hope the best; this sad example is a warning-piece from Heaven, to warn all young men to leave off their evil courses, lest a worse thing befall them. He desired others might be warned by his Example.

The Relation of him the said *William Rogers* was published by Mr. *Abbot*, called, *The Young mans Warning piece.*

I shall here give you a short Relation how Nathaniel Butler, *who murthered his Friend* John Knight *in* Milk-street, London, August 6. Ann. 1657. *behaved himself.*

N*athaniel Butler*, declared that before this Murther committed, he was addicted to divers sins, as Drunkenness, *&c.* which he himself freely confessed. For instance:

1. He was a great Company-keeper, and given to Gameing very much; whereby he gain'd Money and several Watches of Young men, one whereof he restor'd to the Owner after his Conscience was awakened in prison.

2. He enticed some Servants to purloin from their Masters, and sell the Goods; then would he and they go together, and spend the money among themselves.

3. He lived in Fornication, frequenting the company and the Houses of Harlots; insomuch that (as he himself under his own hand informed me) he judged

 his

this very sin of Whoredom did draw him on to that of shedding blood. Concerning which fact I shall now speak, as also concerning his carriage in Prison, and at his Execution, being an eye and ear witness thereof.

4. This *Nathaniel Butler*, came from *Alten* in *Hampshire*, where he was born; and at the time of his apprehension, was an Apprentice with one Mr. *Godddy*, a Drawer of Cloth in *Carter-lane*, *London*; during which time he became acquainted with one *John Knight*, an Apprentice also in the same City. These two were much together, but especially when Mr. *Worth* (*John Knight*'s Master) was gone to *Bristol*-Fair; then did these two young men lye together several nights at Mr. *Worth*'s house, at the *Rose* in *Milk-street*; where in the Shop, on Wednesday morning being the sixth of *August* 1657. *Nathaniel Butler* seeing some Bags of Money, he was thereupon tempted to take away the Life of his Friend and Bed-fellow, that he might securely convey away the money which he had now seen in the Till of the Shop. After they had been abroad that day, at night they lay again together, the bloody design running still in the mind of *Bulter*: he intending about the dead of the night (for so he expressed himself to me) to destroy the Young man by cutting his Throat: Accordingly he took his Knife in his hand, but his Heart would not suffer him to do it; then he laid down the Knife again; yea, he took up and laid down his Knife several times (so he told me) before he acted his cruelty: But in the morning very early, he did indeed fall very violently and inhumanely on the Youth, who lay harmlessly asleep upon the bed. The first wound not being mortal, awakened him, whereupon he struggled and made a noise (not considerable enough) which was heard into another room of the same house. Then *Butler* chopt his fist into the mouth of the Young man, and so they two lay striving and tumbling very near half an hour, before the fatal blow was given; but at length, he did

most

most barbarously murder the Young-man, giving him a very ghastly deadly wound cross the Throat: And then he went down, taking away out of the shop a summ of money in two bags, being about One hundred and ten pounds: And so with his double guilt of Robbery and Murder, leaving his bloody Shirt behind him, and a lock of his own hair in the hand of the dead Young-man, which Hair was pulled off in their striving together, one to commit, the other to prevent the fact; after he had so done, he went to his Masters house in *Carter-lane*, where he privately laid the Money in a new Trunk that he bought with part of the Money. This Murderer abode for certain dayes, that is from Thursday to Saturday, at his Masters house unsuspected, following his business at home, as formerly.

5. Many thoughts and jealousies were working in men, who should be the Murderer: And in a few dayes, one in *Milk-street* (the street where the Murder was done) knowing that *Butler* used sometimes to be with the Young man who was now murder'd, went to *Butlers* Masters house in *Carter-lane*, and spake with him, by whose words and carriage, he supposed he might be guilty, and so caused him to be apprehended: But yet for some small time, the said *Butler* denied the Fact; but at length confessed, That he, and he only did it. After his apprehension, he was brought before the Lord Mayor of *London*, to whom he declared the murder, and the circumstances of it, crying out for a little Time for his Soul, and much lamenting his Sin. That night he was committed to *Newgate*, and there lay exceedingly startled about the state of his Soul, saying often, *What will become of my poor Soul! What shall I do to be saved!* beginning now to see the sinfulness of sin. Whom I may compare to *Manasses* in three respects. 1. As to matter of Fact; for *Manasses* shed much innocent blood, 2 *Kings* 21. 16. so did he shed (too much) innocent blood. 2. He something re-

embled *Manasses* in his Imprisonment, mentioned 2 *Chr.* 33. 11. As *Manasses* was taken and bound with Fetters, so was he clapt in the hole or Dungeon of *Newgate*, with heavy Irons about his legs. 3. *Manasses* and he were one and the same in this sense, that when they were in affliction, they besought the Lord God, and humbled themselves greatly before the God of their Fathers. For this great Offendor could often say, *He could never be humbled enough.*

Upon the 13 of *August*, when he was arraigned at the Sessions in the *Old-Baily*, he pleaded Guilty to the Indictments, with very much shame, confusion of face and sorrow of heart: And on Friday the 15 of *August*, he demeaned himself very humbly before the Bench, heartily submitting to the Sentence of death that then passed upon him, saying, *He had destroyed the Image of the Eternal GOD*; alluding (as I verily believe) to those words in *Gen.* 6. 9. ——*For in the Image of God, &c.* After his Sentence, he was conveyed back to prison; penitently acknowledging, that he had neglected the good Word of God, and therefore was the longer kept off (through ignorance of the Gospel) from closing with Christ Jesus. But after a few dayes discourse with several Ministers and others, who opened the Scriptures to him, he began to understand (through the Grace of God) the Word of Grace. And though he had many good Books brought to him by divers visiting Friends, yet he chiefly looked into the holy Scriptures themselves, and found very much advantage, light and peace, by these following passages out of the Old Testament, *viz.*

2 *Sam.* 12. 9. Where *Nathan* spake sharply to *David*, for despising the Commandment of the Lord, to do evil in the sight of the Lord, in killing *Uriah* the *Hittite* with the Sword, vers. 13. *David said to Nathan, I have sinned against the Lord; and Nathan said to David, The Lord also hath put away thy sin.* From hence he understood the

the readineſs of God to forgive confeſſing, repenting ſinners, though they are guilty of innocent blood.

Job 33. 27, 28, *He* (the Lord) *looketh upon men* (Oh that men would look after the Lord!) *and if ANY ſay, I have ſinned and perverted that which was right, and it profited me not; he* (that is the Lord) *will deliver his Soul from going into the pit, and his life ſhall ſee the light.*

Iſa. 45. 18, 19. ——*I ſaid not unto the ſeed of Jacob, Seek ye me in vain?*

Iſa. 55. 7. *Let the wicked forſake his way, and the unrighteous man his thoughts, and let him return to the Lord, and he will ABUNDANTLY pardon*; The word *abundantly* he uſed to pronounce with an emphaſis; for he ſaw (his eyes being now anointed with ſpiritual Eye-ſalve) that he had multiplied ſins exceedingly, and that he ſtood in abſolute need of the Lords abundant multiplied pardons: whereof he had good hope through this good word of *Iſaiah*.

Ezek. 18. 23. *Have I any pleaſure at all that the wicked ſhould die, ſaith the Lord God, and not that he ſhould return from his wayes and live?*

30. ——*Repent and turn your ſelves from all your transgreſſions; So iniquity ſhall not be your ruine.*

31. *Caſt away from you all your transgreſſions, whereby ye have transgreſſed, and make you a new heart, and a new ſpirit; for why will you die, O houſe of Iſrael?*

32. *For I have no pleaſure in the death of him that dyeth, wherefore turn your ſelves, and live ye.*

Ezek. 33. 11. *Say unto them, As I live, ſaith the Lord,* (here the poor Priſoner would note to his comfort, that a repenting ſinner had not onely the Word and Promiſe of God for forgiveneſs, but the Oath of God, to give ſuch a ſinner the greater aſſurance of pardon,) *I have no pleaſure in the death of the wicked, but that the wicked turn from his wayes and live: Turn ye, turn ye,* (ſee the importunity of God with poor ſinners for the good of their ſouls),

souls) *from your evil wayes*; *For why will ye die, O house of Israel?*

Micah 7. 18. was a place pleasant to his Soul. *Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not his anger for ever, because he delighteth in mercy*, Vers. 19. *He will turn again*, (as one doth when his anger is gone) *he will have compassion upon us, he will subdue our iniquities, and thou wilt cast ALL their sins into the depth of the Sea.*

Now I shall give you a short List of some New-Testament Texts, whereby the Lord conveyed Counsel and Consolation to this doubting, staggering, poor Wretch.

Mat. 18. 11. ——*For the Son of man is come to save that which was lost.*

Joh. 3. 14, 15, 16. *And as Moses lifted up the Serpent in the Wilderness, even so must the Son of man be lifted up, that whosoever believeth in him, should not perish, but have eternal life; for God SO loved the WORLD, that whosoever* (this word [*whosoever*] he spake with joy) *believeth in him, should not perish, but have everlasting life:* Now (saith *Nathaniel Butler*) I am one to whom this word speaketh; and therefore God gave the Lord Jesus Christ for my Soul; I believe in him, and therefore I trust to live eternally through him, according to the gracious terms of the Gospel.

John 6. 37. —*And him that cometh to me I will in no wise* (here he would repeat and reiterate these words in *NO WISE CAST OUT*, in *NO WISE*, in *NO WISE*) *cast out.*

1 Tim. 1. 15. *This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief.*

1 Tim. 2. 5, 6. *For there is one God, and one Mediator between God and men, the Man Christ Jesus, who gave himself a ransom for all, to be testified in due time.*

In

In hearing, reading, and conferring upon these (and many more) Scriptures, he would often say to me and others, These are good Scriptures, brave Scriptures; are they not brave Scriptures? He would make very diligent and frequent search into his Soul, concerning the sincerity of his Sorrow, and would not easily believe that his Repentance was true, or that he had right to the precious Promises of the Gospel. But by much speaking to him by many good people, that he would apply Christ, and also by seeking unto God for a spirit of Faith for him, he did begin to act a faith of recumbency and adherence, being (as he often said) perswaded the Lord Jesus Christ was able to save to the uttermost, and willing to save such as come unto God by him; yet he could not come up to that full assurance of hope and confidence, as he desired; and we also desired heartily on his behalf. Yet for some certain dayes before his suffering death, it pleased the God of all Comfort, to give him Joy and Consolation, and sometimes strong consolation, insomuch that he would at times express very great inward gladness, which all that knew his former mournings, were glad to see, and glorified God for giving him the Joy of his salvation; for he was so satisfied concerning the favour and mercy of God towards him in Jesus Christ, that he rather now desired Death then feared it; as seeing death through Jesus Christ without a Sting. He was executed in *Cheapside* against *Milk-street* end, and died penitently:

See more at large in the Books of *Nathaniel Butler* and *William Rogers*.

Here

Here followeth a True Relation of the Wicked Life, and Shameful-happy Death of Thomas Savage; *Imprisoned, Justly condemned, and Twice Executed at* Ratcliff, *for his Bloody Fact in Killing his Fellow-servant, on* Wednesday, Octob. 28. 1668.

THomas *Savage*, born in the Parish of *Giles* in the Fields, he was put out Apprentice to Mr. *Collins*, Vintner, at the Ship-Tavern in *Ratcliff*, where he lived about the space of one year and three quarters: in which time he manifested himself to all that knew him, to be a meer Monster in sin: in all that time he never once knew what it was to hear one whole Sermon; but used to go in at one door, and out at the other; and accounted them fools that could spare so much time from sin, as two or three hours on a Lords day, to spend in the Lords service. He spent the Sabbath commonly at the Ale-house, or rather at a base house, with that vile Strumpet *Hannah Blay*, which was the cause of his ruine; he was by a young man (now gone to Sea) first enticed to go drink there, and after that he went alone, and now and then used to bring her a Bottle or two of Wine, which satisfied not her wicked desires; but she told him, if he would frequent her house, he must bring money with him: he told her often, he could bring none but his Masters, and he never wronged his Master of twopence in his Life: still she enticed him to take it privately: He replyed, he could not do it, because the Maid was alwayes at home with him: Hang her Jade, saith this impudent Slut, knock her brains out, and I will receive the money; this she many times said; and that day that he committed the murther, he was with her in the morning, and she made him drunk with burnt Brandy, and he wanted one Groat to pay of his reckoning: she then

then again perſwaded him to knock the Maid on the Head, and ſhe would receive the Money: he going home between twelve and one of the clock; his Maſter ſtanding at the Street-door, did not dare to go in that way, but climbed over a back door, and cometh into the Room where his Fellow-ſervants were at dinner: O ſaith the Maid to him, Sirrah, you have been now at this Bawdy-Houſe, you will never leave till you are undone by them: He was much vexed at her; and while he was at Dinner, the Devil entred ſo ſtrong into him, that nothing would ſatisfie him but he muſt kill her; and no other way, but with the Hammer; to which end, when his Maſter was gone with all the reſt of his Family to Church, leaving only the Maid and this Boy at home; he goeth into the Bar, fetcheth the Hammer, and taketh the Bellows in his hand, and ſitteth down by the fire, and there knocketh the bellows with the Hammer: the Maid ſaith to him; *Sure the boy is mad, Sirrah, what do you make this noiſe for?* He ſaid nothing, but went from the Chair, and lay along in the Kitchin Window, and knocked with the Hammer there; and on a ſudden threw the Hammer with ſuch force at the maid, that hitting her on the head ſhe fell down preſently, ſcreeching out: then he taketh up the Hammer three times, and did not dare to ſtrike her any more, at laſt the Devil was ſo great with him, that he taketh the Hammer and ſtriketh her many blows with all the force he could, and even rejoyced that he had got the victory over her: which done, he immediately taketh the Hammer, and with it ſtrikes at the Cupboard-Door in his maſters Chamber; which being but ſlit Deal preſently flew open, and thence he taketh out a Bag of Money, and putting it upon his arm, under his Cloak, he went out at a back-door ſtraightway to this baſe houſe again: when he came thither, the Slut would fain have ſeen what he had under his Cloak, and knowing what he had done, would very fain

have had the Money; he gave her half a Crown, and away he went without any remorse for what he had done. Going over a Stile, he sat down to rest himself, and then began to think with himself; *Lord what have I done!* and he would have given ten thousand worlds he could have recalled the blow. After this, he was in so much horrour, that he went not one step but he thought every one he met came to take him. He got that Night to *Greenwich*, and lay there; telling the people of the house that he was to go down to *Gravesend*: that night he rose and walked about, and knew not what to do, Conscience so flew in his face: The Mistress of the house perceiving the Lad to have Money, and not sealed up, said, *I wish this Lad came by this Money honestly.* The next morning he going away towards *Woolliedge*, the Mistriss of the house could not be satisfied, but sent for him back, and told him, *Sweet heart, I fear you came not by this Money honestly. Yes, indeed Mistris,* saith he, *I did; for I am carrying of it down to* Gravesend *to my Master, a Wine-Cooper. We live upon* London-bridge, *and if you please to send any one to my Mistris, I will leave my Money with you.*

So there were some people going to *London*, and he writ a Note to send to his Mistris, and he left the Money with the woman of the House, and went his way, wandring toward *Woolliedge*, and there was in the Shipyard; about which time news came to *Greenwich* of the Murther that was committed at *Ratcliff* by a Youth, upon his Fellow-servant, and that a Bag of Money was taken away: the Mistris of the House forthwith concluded that sure it was the same Youth that was at her house, and that was the Money: whereupon she sent men out presently to seek him: who found him in an Ale-house, where he had called for one pot of Beer, and was laid down with his head on the Table and faln asleep: One of the men calling him by his name, *Tom,* saith he, *Did*

you

you not live at Ratcliff? He ſaid, *Yes: And did you not murther your fellow-ſervant?* He confeſſed it: *And you took ſo much Money from your Maſter*, he acknowledged all: then ſaid they, *You muſt go along with us:* He ſaid, *Yes, with all my heart.* So they went forthwith to *Greenwich*, to the houſe where he lay that night: where when he came, he met his Maſter with ſome Friends, and when his Maſter ſpake to him of it, he was not much affected at firſt, but after a little while burſt out into many tears: thence he was conveyed to the Juſtice at *Ratcliff*, where he fully confeſſed the Fact again, and by him was committed cloſe Priſoner in the Goal of *Newgate*, where Mr. *H. B.* (who after ſome acquaintance with him, had this preceeding Narrative from his own Mouth) came to ſee and ſpeak with him: and he ſeemed but little ſenſible of what he had done. *Are you (*ſaid he*) the perſon that committed the murther upon the maid at* Ratcliff? He ſaid, *Yes: O what think you of your condition? What do you think will become of your precious Soul? you have by this Sin not only brought your body to the Grave, but your Soul to Hell, without Gods Infinite mercy: Were you not troubled for the Fact when you did it? Not for the preſent, Sir, ſaid he; but ſoon after I was, when I began to think with my ſelf what I had done.* The next time he asked him, whether he were ſorry for the Fact? He ſaid, wringing his hands, and ſtriking his breaſt, with tears in his Eyes, *Yes, Sir, for it cuts me to the Heart to think that I ſhould take away the Life of a poor innocent Creature; and that is not all, but for any thing I know, I have ſent her Soul to Hell: O how can I think to appear before Gods Bar, when ſhe ſhall ſtand before me, and ſay, Lord, this wretch took away my Life, and gave me not the leaſt ſpace that I might turn to thee: he gave me no warning at all, Lord: O then what will become of me?*

Soon after the impriſonment of this *Thomas Savage*, in *Newgate*; upon the deſire of one of his Friends, Mr.

R. F. and *T. V.* went to him in the Prison, and had liberty, with much readiness from the Keepers to discourse with him: They asked him, if he were the person that had murthered the Maid? He answered, that he was; they did then open to him the hainous nature of that sin, endeavouring to set it home upon his Conscience, telling him of the express Law of God, *Thou shalt not Kill*, and the express threatnings, *That whosoever sheddeth mans blood, by man shall his blood be shed.* They spake to him of the Law of the Land, and the punishment of Death which would certainly be inflicted upon him; that he had but a few Weeks more to live, and then he would be Tryed, and Condemned, and Executed: but they told him, that the punishment of the temporal Death was but small in comparison with the punishment of Eternal Death in Hell, which he had deserved, and was exposed unto. They told him, that so soon as Death should make a separation between his Soul and body, that his Soul must immediately appear before the dreadful Tribunal of the Sin-revenging God, and there receive its final doom, and be irreversibly sentenced to depart from the presence of the Lord, into everlasting fire, if he were found under the guilt of this, or any other sin. They asked him if he knew what Hell was? telling him what a fearful thing it would be for him to fall into the hands of the living God; how intolerable the immediate expressions of Gods Wrath would be upon his Soul, what horrour and anguish he would there be filled withal, and how he would be bound up in Chains of darkness until the Judgment of the great day; and then told him of the glorious appearance of the Lord Jesus Christ to Judgment: that Soul and Body should be then joyned together, and condemned together, and punished together with such exquisite torments as never entred into the Heart of man to conceive; declaring the Extremity and the Eternity of the Torments of Hell, which

which were the just demerit of his sins. Then they asked him, whether he had any hopes of escaping this dreadful punishment of Hell? He answered, that he had: they enquired the grounds of his hopes? He told them, that he repented of his fault, and hoped God would have mercy on his Soul. They asked him, whether he thought his Repentance could procure for him a Pardon? He knew no other way. They told him that God was just, and his Justice must be satisfied: and there was no way for him to do it, but by undergoing the Eternal torments of Hell: and did he know no way of satisfying God's Justice besides? and pacifying his anger that was kindled against him? No, he knew not any: And yet did he hope to be saved? He answered, Yes. They enquired whether ever he had experience of a gracious change wrought in him. Herein he could give no account, and yet hoped to be saved. They told him his hopes were unsound, having no good foundation: and he would find himself disappointed: that it was not his Repentance, his Tears, and Prayers (though he ought to use them as means) that would save him, if he fixed the Anchor of his hope upon them. That if he hoped to be saved in the condition which for the present he was in, he would certainly be damned: that he must cast away all those groundless hopes he had conceived, and endeavour to despair in himself, that being pricked and pained at heart, through the apprehensions of the wrath of God ready to fall upon him, and seeing no possibility of flying and escaping, if he looked only to himself, he might cry out, *What shall I do to be saved?* and enquire after a Saviour. And then they spake to him of the Lord Jesus Christ, and the way of Salvation by him, which before he was sottishly ignorant of, as if he had been brought up in a Countrey of Infidels, and not of Christians. The words spoken to him by these two Ministers, seemed to take little impression upon him whilest they were present, yet after they were gone, the Lord did begin to work,

work, and he did acknowledge to Mr. *B.* that two had been with him (he knew not their names) whose words were like arrows shot into his heart, and he did wish he had those words in writing, especially one expression of *T. V. That he would not be in his condition for ten thousand Worlds*, did affect and so affright him, that he said it made his hair stand on end.

Mr. *Vincent*, Mr. *Francklin*, Mr. *Doolittle*, Mr. *Janeway*, discoursed with him, and he suffered very penitently and chearfully at *Ratcliff* near his Masters House.

We do not read of any more of all the drunkards and debauched persons, that were Converted, but those two, *Nathaniel Butler* and *Thomas Savage*, whom God gave true Repentance unto.

A Common Drunkard, is the fittest man to make a debauched Health-drinker of, they are so near akin to one another, that there is little difference: you can hardly know one from another, and it is seldom seen, that a Health is begun for his Majesty, or his Highness the Duke of *York*, till the Feasters are well entred in there Glasses of Wine first.

This I can Witness, That one Evening this Winter, two or three Drunken Companions met another drunken man in the street, and did ask him if he would drink the Dukes Health: He answered presently, Yea, I'le drink any mans Health: Is not the King and Duke much beholden to such for their Love, that can shew it in no better way? We are commanded, and its our duty, to Fear God and to Honour the King; and he that truly doth so, will pray heartily to God to bless and preserve his Majesty from the danger of all Popish and Sham-Plots: and

this

this way is better to ſhew their true Love to the King, than in a Sinful Cuſtom of Healths, which provokes the King of Kings to ſend Judgments on the Kingdom. Read Dr. *Stillingfleets* Text, of his Faſt-Sermon before the Houſe of Commons, *Novem.* 13. 1 Sam. 12. 24, 25.

Some *Audacious* Abominable Health-drinkers were ſo Wicked as to drink a Health to the great Prince of Darkneſs, their Father the Devil; and it is credibly Reported, he came boldly amongſt them and carryed away ſome of them, as bold as he was. One being told, that unleſs he left off his Drunkenneſs and Whoring he would looſe his ſight: He anſwered thus, *Tum valeat Lumen amicum,* ——Then Farewell Sweet Light.

One was put to his choice, which of theſe ſins he would chooſe to commit, either to be drunk, or to kill his Father, or to lie with his Mother: he refuſed the two laſt, and was drunk, and then committed the other two.

At one great Feaſt in the City ſince his Majeſties happy Reſtoration, I heard they were ſo mad, in their Frolick Cups of Wine and Healths, as to drink down ſmall live Fiſhes, and make Fiſh-ponds in there Bellyes: it's a wonderful Mercy it proved not their laſt drinking. So to abuſe themſelves and Gods Creatures, by Drunkenneſs and Gluttony, it is the way to provoke God to ſend a Famine on the Land; for ſuch wanton exceſſive doings.

Remember the Plague time. There died, in that one Year of the Plague, *Anno,* 1665. 68596. in *London* and Liberties. And let us not forget the Lamentable Fire time, the 2d *Septem.* 1666. As it was computed, there was conſumed to Aſhes, thirteen Thouſand and two Hundred Houſes, with a vaſt deal of Goods and Rich commodities, to the undoing of many Thouſands, beſides the Ghaſtly walls of eighty nine Pariſh Churches and ſtately Houſes and Halls, with the Royal Exchange, which coſt almoſt an Hundred thouſand pounds the new building it again. You can expect but a brief touch of things in this Paper, but it

it may serve for a *Memento*, and a *Caveat* to take heed of sin, that is the Plague (or cause) of all Plagues and Judgments in the World; and it caused God to drown the old World, and to Rain down Fire and Brimstone on *Sodom*, five Cities together; and he is able to do the like again to any Nation that provoke him. We may fear this immoderate Rain and flood in the Countrey; and beyond the Seas a while since, how many have been drowned, persons and Estates by it! it speaks aloud to *England*.

God threatens to punish a people four seven times more, *Lev.* 26. 18, 21, 24, 28. *v.* except they repent. And we ought to Fear that great God, that is able easily to Kill both Body and Soul, and cast them into Hell-Fire. Drunkards are named amongst the greatest sinners that shall be shut out of Heaven.

Ten several Arguments to prove that Drunkenness is a great, a Dangerous and a Woful Sin.

Arg. 1. That Drunkenness is expresly against the *command* of God.

(1.) Drunkenness is plainly and expresly forbidden in Gods Word, *Eph.* 5. 18. *Be not drunk with wine.* Luke 21. 34. *Take heed to your selves, lest at any Time your Hearts be overcharged with surfeiting, and Drunkenness.* *Rom.* 13. 13. *Let us walk honestly as in the day, not in rioting and Drunkenness.* The Drunkard cannot plead Ignorance, that he did not know Drunkenness to be a sin; he cannot plead for himself as *Peter* did for the *Jews* that put Christ to Death, *Act.* 3. 17. *I wot that through ignorante ye did it, as did also your Rulers.* 1 Cor. 2. 8. *For had they known it, they would not have Crucified the Lord of Glory.* Drunkards sin against light; both against the light of Nature, for Nature teacheth us that it is a shameful thing for a man to be drunk: and against the light

light of Gods Word, and that is a great aggravation of ſin, to ſin againſt the light of Gods Word: ſins of ignorance are as it were no Sins, compared with ſins againſt Knowledge. *Joh.* 15. 22. *If I had not come and ſpoken to them they had not had Sin, but now they have no cloak for their Sin.* Drunkards caſt Gods Word behind their backs, and trample his Commandments under their feet: God ſaith, *Be not drunk with Wine: take heed leſt your Hearts be overcharged with Drunkenneſs*: But they ſay in effect, though not in words, We will not regard theſe Commandments of God; let God ſay and do what he will, we will take our fill of Wine and ſtrong drink: Drunkards and other ſinners that know Gods will, and will not do it, contemn and diſpiſe God. *Pſal.* 10. 13. *Wherefore doth the Wicked contemn God?* Drunkards are guilty of Rebellion againſt God, who is King of Kings and Lord of Lords: for ſinning againſt the Light of Gods Word, is accounted Rebellion; *Job* 24. 13. *They are of thoſe that rebell againſt the Light:* and that is a hainous Sin, to be Stubborn and Rebellious againſt the God of Heaven. 1 *Sam.* 15. 23. *Rebellion is as the Sin of Witchcraft, and Stubbornneſs is as iniquity and Idolatry.*

Arg. 2. It is a Beaſtly Sin.

Drunkennſs is a beaſtly Sin, in depriving a man of his Reaſon, and makes him carry himſelf like a Beaſt: it is a vile thing for a man to degrade, and make himſelf like a Beaſt. *Job* 18. 3. *Wherefore are we counted as Beaſts, and reputed as vile in your Sight. Bildad* thought himſelf and his Friends wonderfully diſparaged, when he thought they were counted as Beaſts; but how do they vilifie and diſparage themſelves, who do in reality make themſelves no better than bruit Beaſts by their drunkenneſs: Yea this ſin makes a man worſe than a Beaſt; the Aſs is a Silly Beaſt, yet the Aſs will not drink to exceſs, they drink no more than will quench their thirſt, *Pſal.* 104. 11. *The Wild Aſſes quench their thirſt:* And therefore, as

Solomon ſends the Sluggard to the Ant, *Prov 6. 6. Go to the Ant thou ſluggard, conſider her wayes, and be wiſe*; ſo may I ſend the Drunkard to the wild Aſſes: Go to the wild Aſſes thou Drunkard, and conſider their wayes and be wiſe; who having no guide, overſeer or ruler, never drink any more than will quench their thirſt, though they meet with the beſt and pleaſanteſt Springs, and pureſt Fountains under Heaven; and wilt thou who haſt had many Inſtructors, that have taught thee the odiouſneſs of this ſin of Drunkenneſs, be inticed by the pureneſs of the Wine, or the pleaſantneſs of this drink, to drink to exceſs? Toads and Serpents which are hateful Creatures, will not drink more than is ſuitable and convenient to their natures: And ſhall Man who was made after the Image of God, make himſelf worſe than a Toad or a Serpent by drinking to exceſs?

Arg. 3. It is a miſchievous Sin both to Body, Soul, and Eſtate.

Drunkenneſs is a moſt *Miſchievous* Sin, and brings a world of miſchief along with it, both to Soul and Body, Eſtate and good Name.

1. It doth great miſchief to the Soul: For (1) It beſots and Stupifies the Soul, and eſtranges a mans Heart from God, who is his chiefeſt good: *Hoſ.* 4. 11. *Whoredom and Wine, and new Wine take away the Heart*: We may take Heart here for the Underſtanding; as *Rom.* 2. 21. *Their fooliſh Heart was darkened*: And ſo it is true, that Wine takes away the Heart; that is, it ſtupifieth the mind, it blinds and darkens the underſtanding, and maketh men ſottiſh; as *Jeremiah* complains of the *Jews*, who were much addicted to drunkenneſs. *Jer.* 4. 22. *My People is Fooliſh, they have not known me, they are ſottiſh Children, and have no underſtanding, they are wiſe to do evil, but to do good they have no Knowledge*: Or we may take Heart for the Affections; and ſo it is true, that Wine takes away the Heart, for Drunkenneſs takes off the Heart from God and

and all things that are good: Drunkards have no Love to God, no delight in God; no desire of enjoying God, no Fear of God, no Heart to that which is good. Drunkenness is a fleshly lust; and fleshly lusts war against, and tend to the ruine of our precious Souls. 1 *Pet.* 2. 11. *Dearly beloved, I beseech you as strangers and Pilgrims abstain from fleshly Lusts, which War against the Soul.*

2. It brings great mischief to the Body, by the painful Diseases that it breeds in the Body, and by the Wounds and Bruises men get by falls, when they have drunk so much they are not able to go, or to guide the Horses they ride on; and also by the wounds they get in quarrels and contentions with their Companions when they are in their Cups. *Prov.* 23. 29, 30. *Who hath Woe? who hath Sorrow? who hath Contentions? who hath Bablings? who hath wounds without cause? who hath redness of Eyes? They that tarry long at the Wine*: Not only the Eyes are made red, but the whole Body is inflamed and greatly distempered by excessive drinking. *Isa.* 5. 11. *Woe to them that follow strong drink, that continue till night, till Wine enflame them.* Our Bodies should be the Temples of the Holy Ghost; 1 *Cor.* 6. 19. *What, know you not that your Body is the Temple of the Holy Ghost which is in you?* And it is dangerous defiling the Temple of God with excess of Wine or strong Drink: 1 *Cor.* 3. 17. *If any man defile the Temple of God, him shall God destroy.*

3. It brings ruine on a mans Estate; *Prov.* 23. 21. *The Drunkard and the Glutton shall come to poverty.* Many persons by their drunken and sottish courses waste fair Estates, that were left them by their Parents: Others that have been brought up to Callings, spend all they gain by their Callings in excessive drinking, whereby it comes to pass that they make no provision for their Families, but their Wives and Children are brought into great wants and straits; such as these are as bad, yea worse than Infidels; 1 *Tim.* 5. 8. *But if any provide not for his own,*

and especially for those of his own House, he hath denyed the Faith, and is worse than an Infidel.

4. It blasts a mans Reputation; it is a shame for a man to have the brand of a Drunkard set upon him: Even Children will hout and deride a drunken man, when they see him reel and stagger as he goeth in the Street.

Arg. 4. Drunkenness is the Cause of many other Sins.

The greatness of the Sin of Drunkenness will appear from hence, that it disposeth a man to many other great and crying sins: as for Instance,

1. Drunkenness disposeth men to commit Uncleanness; *Prov.* 23. 31, 33. *Look not upon the* Wine *when it is red: — Thine Eyes shall behold strange* Women. When men are overcome with Wine, they are easily drawn to commit the worst of uncleanness: *Lot* though a Righteous man, being overtaken with Drunkenness, commited Incest twice. *Eph.* 5. 18. *Be not drunk with* Wine, *wherein is excess.* As *Beza* observes, *Omnis profusio eaque summâ cum turpitudine conjuncta*; All excess of riot, even that which is joyned with the greatest filthiness: No filthiness comes amiss to a drunken man, who is shameless whilest he is overcome with strong drink. The *Jews*, who were much addicted to Drunkenness, were greatly addicted to Whoredom also. *Hos.* 4. 11, 18. *Whoredom and* Wine *take away the Heart: Their drink is sowre, they have committed* Whoredom *continually.* Their drink is sowre, some interpret of the sowre belches drunkards have after their Cups: And another effect of immoderate drinking Wine, besides the sowring of it in the Stomach, is, that it provokes men to Whoredom. *Hierom* hath a smart passage to this effect, *Nunquam ego ebrium castum putabo*; I shall never think a Drunkard can be a chaste man.

2. Drunkards are easily perswaded to be Idolaters; for they making *their Belly their God, Phil.* 3. 19. will easily be perswaded to bow down their Bodies to an Idol, and comply

comply with any Religion which will suit best with their Interest: *Hos.* 3. 1. *The Children of* Israel *who look to other Gods, and Love Flagons of* Wine. Dan. 5. 4. *They drank* Wine, *and praised the Gods of Gold, and of Silver, and of Brass, of Iron, of* Wood, *and of Stone.*

3. Drunkenness is accompanied with abundance of Vain Bablings, and Foolish and Idle talk, which men have together when they are in their Cups. *Prov.* 23. 29, 30. *Who hath Bablings? They that tarry long at the* Wine. And if any think there is no great hurt in those Bablings, and Foolish talking that Drunkards have when they sit together at Inns or Alehouses, let such consider,

(1.) That Vain Bablings hardens the Heart, and dispose a man to ungodly practices. 2 *Tim.* 2. 16. *But shun profane and vain Bablings, for they will increase to more Ungodliness.*

(2.) Though Foolish Talking and Jesting is made Light of, and accounted by many a matter of Mirth, yet it is a sin brings down Gods wrath. *Eph.* 5. 4, 6. *Neither filthiness, nor Foolish talking, nor Jesting, which are not convenient: Let no man deceive you with Vain words; for because of these things cometh the wrath of God upon the Children of Disobedience.*

(3.) Men must give an Account for every Idle Word at the day of Judgment, and without Repentance they shall be condemned for their Idle Words, as well as their other sins: *Mat.* 12. 36, 37. *But I say unto you, that every Idle word that men shall speak, they shall give an account thereof in the day of Judgment: For by thy Words thou shalt be justified, and by thy words thou shalt be condemned.*

(4.) There are few Drunkards, but they will mock and scoff and rail at the Ministers and Servants of Christ, and sing Songs of them, especially when they are in their Cups: *Prov.* 20. 1. *Wine is a mocker*; that is, it makes men Mockers. *Mercer's* note upon that Text is, *Vini potor derisor Dei hominumque esse solet*: A Drunkard is wont to be

be a Derider of God and Men. It hath been usual with Drunkards in former, as well as these dayes, to sing Songs of the People of God: *Psal.* 69. 12. *I am the Song of Drunkards.* Now this mocking the Ministers and People of God is a grievous Sin, it brings down wrath without Remedy; 2 *Chron.* 36. 16. *They mocked the Messengers of God, and despised his words, and misused his Prophets, untill the wrath of the Lord arose against his People, till there was no Remedy.* Mockers bring upon themselves mighty and unavoidable Judgments. *Isa.* 28. 24. *Now therefore be ye not Mockers, lest your bands be made stronger.* Forty two little Children were torn in pieces by two she-Bears, for mocking a Prophet, and calling him *Bald-head*, 2 *Kin.* 2. 23, 24. And if God was so offended with little Children for this sin of Mocking a Prophet, that he sent two Bears which tore in pieces forty two Children, how offensive is it to the Lord, to hear those that are come to mans Estate, knowing and understanding men, mock and scoff at his Servants? Though no Judgment come upon them in this World for their Sin, yet without Repentance a worse thing will come unto them; they shall be rent and torn, that is, they shall be tormented in the other World for ever by the Devil, who is a roaring Lyon, a far more dreadful Enemy than the Bears that tore the little Children in pieces.

(5.) Drunkards are usually Swearers, and some of them will Swear dreadful Oaths, such as would make a man tremble to hear them: And Swearing, profane Swearing is an abominable Sin, and brings a man in danger of Hell Fire: *Jam.* 5. 12. *But above all things, my Brethren, Swear not, neither by Heaven, neither by the Earth, neither by any other Oath; but let your Yea be Yea, and your Nay be Nay, lest you fall into Condemnation.*

(6.) Drunkards are oftentimes Persecutors, and Smiters of their Fellow Servants: *Mat.* 24. 48, 49. *If that Evil Servant shall say in his Heart, My Lord delayeth his coming, and shall begin to smite his Fellow-Servants, and to eat and drink*

drink with the drunken. They are ſuch which eat and drink with the drunken, that ſmite their Fellow-ſervants; and ſmiting and perſecuting the Servants of Chriſt is a hainous Sin: he takes it as ill when his Servants are perſecuted, as if he himſelf was perſecuted: *Act.* 9. 4. *Saul, Saul, why perſecuteſt thou me?* *Saul* did not perſecute Chriſt in his own perſon, for he was in Heaven, ſitting at his Fathers right hand: but he perſecuted Chriſts Servants, and Chriſt was as much offended at the perſecuting of his Members, as if he himſelf had been perſecuted.

(7.) Drunkenneſs caſts men into a deep Sleep, and maketh them dreadfully ſecure under thoſe Judgments that hang over their Heads. *Prov.* 23. 34. *Yea, thou ſhalt be as one that lyeth down in the midſt of the Sea, or as he that lyeth on the top of the Maſt.* *Solomon* ſpeaking of ſuch that tarry long at the Wine, ſets out their danger by one that lyeth on the Top of the Maſt in the midſt of the Sea, who is in danger every moment of falling into the Sea and to be drowned, yet fears nothing whileſt he is aſleep: Such is the caſe of Drunkards, they are in danger of falling into Hell every day, and yet they fear nothing, till God awakens their Conſciences, and ſhews them their Sin and Miſery. When the Prophet calls, *Awake ye Drunkards, Joel* 2. 5. it implies, they are in a deep Sleep, and that it is no eaſie matter to awake them.

(8.) Sometimes Drunkards commit Murder in their Drunkenneſs, and quarrel with and kill their beſt Friends. It is reported of *Alexander*, that when he was drunk he killed his beloved Friend *Clytus*: yea, there is no Sin ſo horrid, but a Drunken man may fall into it, if he hath an occaſion and Temptation to commit it.

Arg. 5. Drunkenneſs is ſuch an abominable Sin that it brings down National Judgments: whole Nations are puniſhed for this Sin of Drunkenneſs; the Earth is weary of bearing Drunkards, and often ſpueth out its inhabitants:

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we read of the *Canaanites*, that their Land ſpued them out for their defiling it; and the *Iſraelites* are warned not to deſile their Land, leſt they alſo be ſpued out; *Lev.* 18. 28. *That the Land ſpue not you out alſo when ye deſile it, as it ſpued out the Nations that were before you:* And when the *Iſraelites* did deſile their Land by Drunkenneſs and others Sins, they were a burthen to the Land; it was weary with bearing them, it ſpued them out, and they were carryed captive into a ſtrange Land: *Iſa.* 5. 11, 13. *Woe to them that riſe up early to follow ſtrong drink, and continue until night, till Wine enflame them: Therefore my People are gone into captivity.* The Lord threatned to ſend mighty Adverſaries againſt *Ephraim*, for their Pride, and Drunkenneſs, which ſhould come upon them as furiouſly as a tempeſt of Hail and a deſtroying Storm, and as a mighty flood of Water, that ſhould overflow all places, and bear down all before it. *Iſa.* 28. 1, 2. *Woe to the Crown of Pride, the Drunkards of Ephraim*: So that Drunkards are the Plague of a Nation, that bring down Gods Judgements on themſelves, and the place where they live: And when an overflowing Scourge comes on a Nation, uſually Drunkards have the ſpeedieſt and deepeſt ſhare in the Judgments of God. *Amos* 6. 1, 3, 6, 7. *Wo to them that are at eaſe in Zion: That put far away the evil day: That drink in Bowls: Therefore now ſhall they go Captive with the firſt that go Captive.* When the King of *Aſſyria* invaded the Land of *Iſrael*, the Drunkards were trod under feet like mire in the ſtreets; *Iſa.* 28. 2, 3. *Behold the Lord hath a mighty and ſtrong one: The Crown of Pride, the Drunkards of* Ephraim *ſhall be trod under feet.*

Arg. 6. Drunkards oft-times dye in the Act of Sin.

Drunkenneſs appears to be a great Sin, becauſe oft-times it is puniſhed with ſudden Death; and ſometimes Drunkards are cut off in the very Act of Sin; they are very frequently cut off ſuddenly and unexpectedly. *Nah.* 1. 10. *While they are Drunken as Drunkards, they ſhall be devoured*

devoured as ſtubble fully dry: Stubble that is full dry, is devoured in a moment. *Luk.* 12. 45, 46. *If that Servant ſhall begin to eat and to drink, and to be drunken, the Lord of that Servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him aſunder, and appoint him his portion with unbelievers:* We ſee here the Woful Condition of Drunkards, both in their Death and after their Death; their Death is oftentimes ſudden and unexpected, they have not a day, not an hours warning, *Rev.* 21. 8. *Elah* a King in *Iſrael* was cut off in the very Act of Sin, while he was drinking himſelf drunk in his Stewards houſe, 1 *Kings* 16. 9, 10. As Chriſt ſaid to deterr us from looking back, *Remember Lots Wife*; ſo may I ſay, to deterre you from Drunkenneſs, Remember *Elah*, who was kill'd whil'ſt he was drinking himſelf drunk: And if God did not ſpare a King in *Iſrael*, take heed leſt he do not ſpare you. Beſides *Elah's* Example, *Amnon* one of *Davids* Sons, was killed whil'ſt his Heart was merry with Wine, 2 *Sam* 13. 28. When *Belſhazzar* had been drinking Wine with thouſand of his Lords in the day-time, he was ſlain in the Night, *Dan.* 5. 1, 30. Beſides theſe Examples, I have known and heard of ſeveral others that have dyed dead drunk, and never came to Life again; others that have fallen off their Horſes in their Drunkenneſs, and broke their Necks; others that have faln into the Water and been drowned, and others cut off by other means.

Arg. 7. It unfits a man for the Service of God.

Drunkenneſs makes a man unfit for any good work, unfit for the ſervice of God and men, unfit for Death and Judgment: it makes a man unfit for Prayer, and all other Religious duties. 1 *Pet.* 4. 7. *The end of all things is at hand, be ye therefore ſober and watch unto prayer:* No men are fit for Prayer, but ſober men. It is probable *Nadab* and *Abihu* had diſtempered themſelves with Wine or ſtrong drink, when they preſumed to offer up ſtrange

Fire, and Fire went out from the Lord and devoured them: for immediately after the Relation of their Sin and Punishment, there is a strict charge given to *Aaron* and his Sons, that they should *not drink Wine or strong drink, when they went into the Tabernacle of the Congregation, on pain of Death*, Lev. 10. 8, 9, 10, 11. It also unfits a man for the service of his Generation, especially for a place of publick Trust; many Armies have been ruined, Towns and Kingdoms lost by the Drunkenness of Commanders. A small Army of the *Israelites*, not exceeding seven thousand, setting upon the *Syrians*, when *Benhadad* their King was drinking himself drunk with his Confederates, put the *Syrians* to flight, and slew them with a great Slaughter; although besides his own great Army he had thirty two Kings that came to his assistance; 1 *Kings* 16. 17, 20. And as this sin renders us unfit for the service of God and men, so also it makes us unfit for the day of Death and Judgment: *Luk.* 21. 34. *And take heed to your selves, lest at any time your Hearts be overcharged with surfeiting and Drunkenness.*

Arg. 8. It will Exclude a man out of Heaven.

Drunkenness is such an odious Sin, that the Lord hath told us expresly, that he will not admit any Drunkards into the Kingdom of Heaven. 1 *Cor.* 6. 9, 10. *Know ye not, that the unrighteous shall not enter into the Kingdom of God: Be not deceived, neither Fornicators, nor Drunkards shall inherit the Kingdom of God.* Gal. 5. 19, 20, 21. *Now the Works of the Flesh are manifest, which are these, Adultery, Fornications, Uncleanness and Lasciviousness, Revellings and such like: of which I tell you before, as I have told you in times past, that they which do such things, shall not Inherit the Kingdom of God.* It was a Foolish Act in *Esau*, and argued him to be a profane man, to sell his Birth-right for a Morsel of Meat. *Heb.* 12. 16. *Lest there be any Fornicator, or profane person, as* Esau, *who for one Morsel of Meat sold his Birth-right.* Drunkards are guilty of worse profaneness than *Esau*, for they

they part with a better Blessing than a Birth-right, nar ely, the Kingdom of Heaven, for a pot of Drink or cup of V. ine, which do them no good, but much hurt.

Arg. 9. It is a damnable Sin.

Drunkenness is a *damnable* Sin; a Sin for which men shall be condemned to the Torments of Hell for ever. *The Drunkard shall be cut asunder, and have his portion with unbelievers*, Luk. 12. 45, 46. There is scarce any Sin fills Hell like Drunkenness; following Wine and strong drink send great multitudes to Hell: the drunken Gentleman and drunken Prince, notwithstanding all their bravery hall descend into Hell, as well as the drunken Begger. hey that inflame themselves with Wine and strong drink, hall be tormented in flames of fire for ever; and then hey that drunk Wine in boles, and filled themselves with strong drink, shall not with all their entreaties get so much as one drop of Water to cool their Tongues.

Arg. 10. It is a Bewitching Sin, very hardly left by those that are addicted to it.

Drunkenness is an enticing, bewitching Sin, which is very hardly left by those that are addicted to it: Neither the Word nor Rod of God prevaileth with men to leave this Sin, but they go on sinning against Light, sinning against the Counsels, Reproofs and Tears of Friends, against the checks of their own Consciences; though the Lord afflict them in their Bodies, Estates, Good Names, yet still they persevere in this sin: though when upon sick beds they are under terrors of Conscience, and feel as it were some flashes of Hell-fire, and make great Vows and solemn Protestations, that if God will spare their Lives, and raise them up again, they will leave off their Drunkenness; yet when they are restored to Health, they return to their old course again: *Prov.* 23. 35. *They have stricken me, shalt thou say, and I was not sick: they have beaten me, and I felt it not: when shall I awake? I will seek it yet again:* *Solomon* speaks here of Drunkards, who are not disheartened by all the

difficulties, and troubles, and blowes that they meet with in following after strong drink; but resolve to seek it yet again, and to persist in their dissolute courses. Drunkards are wont to encourage themselves, and one another, to persist in their drunken courses under all discouragements. *Isa. 56. 12. Come ye, say they, I will fetch Wine, and we will fill our selves with strong drink, and to morrow shall be as this day, and much more abundant.* Instead of desisting they grow more resolved in their way: and the reason why this sin is so hardly left, and so few recovered from it, may be partly from the strength this sinful habit gets in the Soul by the many repeated Acts of this Sin, and also from the Pleasingneise of this Sin to corrupt Nature; for the more pleasing any sin is, the more hardly it is left; And chiefly from the Just and Righteous Judgment of God, who giveth up men who go on sinning against Light, unto their own Hearts Lusts, saying to them, *He that is filthy, let him be filthy still.* Drunkenness is called by some, *Vitium maximæ adhærentiæ*; a Sin that sticks closer and faster to a man than any other Sin.

These ten Arguments against Drunkenns were taken out of the Sermons of Mr. *Oven Stockton* of *Colchester*, lately deceased, an able and worthy Divine, in a Larger discourse again that Sin, well Worth the Reading, sold by Mr. *Thomas Parkhurst* at the Bible and three Crowns in *Cheapside*: Preached upon the occasion of a sad and dreadful Providence, which lately befell a young man, who for some years was very hopefull for Religion, a diligent attender upon God's Ordinances, and well esteemed of among the People of God; but afterwards being led away by temptation, he was sometime overtaken with the sin of Drunkenness, and it seemed good to the Holy and Righteous God to cut him off in the Act of sin, when he was (as is generally reported) so far overcome

come with ſtrong drink, that he was not able to go, but was led, and laid upon a Bed, and dyed in a few Hours, without coming to himſelf again.

His Majesties PROCLAMATION AGAINST Vicious, Debauch'd, and Prophane Perſons, and againſt drinking his Health.

CHARLES, R.

SInce it hath pleaſed the Divine Providence in ſo wonderful a manner, and by wayes and means no leſs miraculous, than thoſe by which he did, heretofore, preſerve and reſtore his own choſen People, to reſtore Us, and Our good Subjects to each other, and to ſhew Us a very hopeful Proſpect, if not to put us already into poſſeſſion of that Peace, Happineſs and Security, with which this our Kingdom hath been heretofore bleſſed; It will become Us all, in our ſeveral Stations, to acknowledge this tranſcendent goodneſs of Almighty God in ſo ſeaſonable a conjuncture, with ſuch a Circumſpection, Integrity, and Reformation in Our Lives, that we may not drive away that Mercy which ſo near approacheth Us, by making Our ſelves (wholly) unworthy of it. And in Order hereunto, We think it high time to ſhew Our diſlike of

thoſe

those (against whom We have been ever enough offended, though We could not, in this manner declare it,) who under pretence of Affection to Us and Our Service, assume to themselves the liberty of Reviling, Threatning and Reproaching others; and as much as in them lies, endeavour to stifle and divert their good Inclinations to Our Service, and so to prevent that Reconciliation and Union of Hearts and Affections, which can only, with Gods Blessing, make Us rejoyce in each other, and keep Our Enemies from rejoycing.

There are likewise another sort of Men, of whom we have heard much, and are sufficiently ashamed; who spend their time in Taverns, Tipling-houses and Debauches, giving no other Evidence of their Affection to Us, but in drinking Our Health, and Inveighing against all others, who are not of their own dissolute temper; and who, in truth, have more discredited Our Cause, by the Licence of their Manners and Lives, than they could ever advance it by their Affection or courage. We hope that this extraordinary way of delivering Us all, from all we feared, and almost bringing Us to all We can reasonably hope for, hath and will work upon the Hearts, even of these Men to that degree, that they will cordially renounce all that Licentiousness, Prophaneness, and Impiety, with which they have been corrupted, and endeavoured to corrupt others, and that they will hereafter, become examples of Sobriety and Vertue, and make it appear, that what is past, was rather the Vice of the Time, than of the Persons, and the fitter to be forgotten together.

And, because the fear of punishment, or apprehension of Our Displeasure, may have influence upon many, who will not be restrained by the Conscience of their Duty, We do declare, That We will not exercise just

just Severity against any Malefactors sooner, than against Men of dissolute, debauch'd, and profane Lives, with what parts soever they may be otherwise qualified and endowed; and We hope, that all Persons of Honour, or in Place and Authority, will so far assist Us, in discountenancing such Men, that their discretion and shame will perswade them to reform what their Conscience would not, and that the displeasure of good Men towards them, may supply what the Laws have not; and, it may be, cannot well provide against, there being by the Licence and Corruption of the Times, and the depraved Nature of Men, many Enormities, Scandals, and Impieties, in Practice and Manners, which Laws cannot well describe, and consequently not enough provide against, which may by the example and severity of Vertuous Men, be easily discountenanced, and by degrees suppressed.

However, for the more effectual reforming these Men, who are a discredit to the Nation, and unto any Cause they pretend to favour, and to wish well to; We require all Maiors, Sheriffs, and Justices of Peace, to be very vigilant and strict in the discovery and prosecution of all Dissolute and Prophane Persons, and such as Blaspheme the Name of God, by prophane Swearing and Cursing, or revile or disturb Ministers, and despise the Publick Worship of God; that being first bound to the good Behaviour, they may be further proceeded against, and exposed to shame, in such a manner, as the Laws of the Land, and the just and necessary Rules of Government shall direct or permit.

Dated the Twelfth Year of Our Reign.

See the Dialogue between Tory *and* Timothy *in the Weekly Pacquet of* Aug. 5. 1681. *This passage:*

Tory. There are a Thousand of my Companions that are not capable to express their *Loyalty* any way in the World, if they should be barr'd from Drinking of *Healths*, and *Huzzaing*, as if *Bedlam* were broken loose.

Tim. Loyalty is the indispensable duty of every good Subject, and signifies no more than an *obedience* and Hearty serving of the King according to *Law*; and I am sure our *Most Gracious Soveraign* will not be serv'd any otherwise. Nor can I understand how a Common *Drunkard*, *Swearer*, *Whoremonger*, &c. ought to be accounted either *Loyal*, or a Son of the Church of *England*, since thereby he violates daily the Laws of *God*, *Nature*, and the *Land*, and for the same ought to stand *Excommunicated* by the Church.

Such as will not refrain from Intemperate drinking, and be reclamed by Scripture, Arguments, and Examples, let the regard of their Bodily Health move them: From these weighty reasons of Doctor Maynwaring's, *shewing how it impairs their Health many wayes.*

Preservaton of Health *in the choice of* Drinks, *and Regular Drinking.*

DRink for *necessity*, not for bad *fellowship*; especially soon after meat, which hinders due fermentation of the stomach, and washeth down before digestion be finished: but after the first concoction, if you have a *hot* Stomach, a *dry* or *costive* Body, you may drink more freely than others: or if *thirst* importunes you at any time, to satisfie with a moderate draught is better than to forbear.

Accu-

Accustom Youth and strong Stomachs to *small* drink; but *stronger* drink, and *Wine*, to the infirm and aged: it cheais the Spirits, quickens the Appetite, and helps Digestion, *moderately* taken: but being used in *excess*, disturbs the course of Nature, and procures many Diseases: for corpulent gross and fat Bodies, thin, hungry, abstersive, penetrating Wines are best, as *White-Wine*, *Rhenish*, and such like.

For lean thin Bodies; black, red and yellow Wines, sweet, full bodied and fragrant, are more fit and agreeable; as *Malaga*, *Muscadel*, *Tent*, *Alicant* and such like.

For *Drink*, whether it be wholsomer *warmed* than *cold*, is much controverted; some stifly contending for the *one*, and some for the *other*: I shall rather chuse the middle way, with limitation and distinction, than impose it upon all as a rule to be observed under the penalty of forfeiting their health, the observations of the one or the other.

There are three sorts of persons, one cannot drink *cold Beer*, the other cannot drink *warm*, the third, *either*. You that cannot drink cold Beer, to you it is hurtful, cools the Stomach, and checks it much: therefore keep to *warm drink* as a wholsome custom: you that cannot drink warm Beer, that is, find no refreshment, nor thirst satisfied by it, you may drink it cold, nor is it injurious to you: you that are indifferent and can drink either, drink yours cold, or warmed, as the *company* does, since your Stomach makes no choice.

That *warm drink* is no bad custom, but agreeable to Nature in the generality; First, Because it comes the nearest to the natural temper of the Body, and *similia similibus conservantur*, every thing is preserved by its like, and destroyed by its contrary. Secondly, Though I do not hold it the principal Agent in digestion, yet it does excite, is auxiliary, and a necessary concomitant of a good digestion, *ut signum & causa*. Thirdly, *Omne frigus per se, & pro viribus destruit*; Cold in its own nature, and according to the graduation of its power, extinguisheth natural heat, and is destructive; but *per accidens*, and as it is in *gradu remisso*,

it may contemperate, allay, and refresh, where heat abounds, and is exalted.

Therefore as there is *variety* of Palates, and Stomachs liking and agreeing best with such kind of Meats and Drinks, which to others are utterly disgustful, disagreeing and injurious, though good in themselves: so is it in Drink *warmed* or *cold*; what one finds a benefit in, the other receives a *prejudice*; at least does not find that satisfaction and refreshment, under such a qualification; because of the various natures, particular appetitions, and *idiosyncratical* properties of several bodies, one thing will not agree with all: Therefore he that cannot drink *warm*, let him take it *cold*, and it is well to him; but he that drinks it *warm*, does better. And this is to be understood in Winter, when the extremity of cold hath *congelated* and *fixed* the Spirits of the Liquor in a *torpid* inactivity; which by a gentle warmth are *unfettered*, *volatile* and *brisk*; whereby the drink is more agreeable and grateful to the Stomachs fermenting heat, being so prepared, than to be made so by it.

Primum crater ad sitim pertinere, secundum ad hilaritatem, tertium ad voluptatem, quartum ad insaniam dixit. Apulius.

There are three sorts of *Drinkers:* one drinks to satisfie *Nature*, and to support his *body*; without which he cannot well subsist, and requires it as necessary to his Being. Another drinks a *degree* beyond this man, and takes a larger *dose*, with this intention, to exhilerate and chear his *mind*, to banish *cares* and *trouble*, and help him to *sleep* the better; and these two are lawful Drinkers. A third drinks neither for the good of the *body*, or the mind, but to stupifie and drown both; by exceeding the former bounds, and running into excess, frustrating those *ends* for which drink was appointed by Nature; converting this *support* of Life and Health, making it a *procurer* of sickness and untimely death.

Many such there are, who drink not to *satisfie* Nature, but force it down many times *contrary* to natural inclination; and when there is a reluctancy against it: as *Drunkards* that pour in Liquor, not for love of the *drink*, or that Nature requires it by *thirst*, but onely to maintain the

the *mad frolick*, and keep the Company from breaking up. Some to excuse this intemperance, hold it as good *Physick* to be drunk once a month, and plead for that liberty as a wholesom custom, and quote the authority of a famous *Physician* for it. Whether this Opinion be allowable, and to be admitted in the due *Regiment* for preservation of Health, is fit to be examined.

It is a *Canon* established upon good reason; *That every thing exceeding its just bounds, and golden mediocrity, is hurtful to Nature.* The best of things are not excepted in this general rule; but are restrained and limited here to a due proportion. The *supports* of Life may prove the *procurers* of Death, if not qualified and made wholsom by this corrective.

Omne nimium naturæ est inimicum.

Meat and *drink* is no longer sustenance, but a load and overcharge, if they exceed the *quantum* due to each particular person; and then they are not, what they are properly in themselves, and by the appointment of Nature, the *preservatives* of Life and Health; but the *causes* of sickness, and consequently of Death.

Drink was not appointed man, to discompose and disorder him in all his faculties, but to *supply*, *nourish*, and *strengthen* them. Drink exceeding its measure, is no longer a refreshment, to *irrigate* and water the thirsty body, but makes an inundation to drown and suffocate the *vital powers*. It puts a man out of the state of Health, and represents him in such a degenerate condition both in respect of *body* and *mind*, that we may look upon the man, as going out of the World, because he is already gone out of himself, and strangely *metamorphosed* from what he was.

I never knew *sickness* or a *Disease*, to be good preventing Physick; and to be drunk, is no other than an unsound state, and the whole body out of frame by this great change. What difference is there between *sickness* and *drunkenness?* Truly I cannot distinguish them otherwise than as *genus* and *species:* Drunkenness being a raging Disease, denominated and distinguished from other sicknesses, by its *procatarctick* or *procuring* cause, *Drink*.

That Drunkenness is a Disease or Sickness, will appear in that it hath all the requisites to *constitute* a *Disease*, and is far distant from a *state* of Health: for as Health is the free and regular discharge of all the *functions* of the Body and Mind; and sickness, when the *functions* are not performed, or weakly and depravedly: then *Ebriety* may properly be said to be a Disease or sickness, because it hath the *symptoms* and *diagnostick* signs of an *acute* and great Disease: for, during the time of *drunkenness*, and some time after, few of the faculties perform rightly, but very depravedly and *preternaturally:* if we examine the *intellectual faculties*, we shall find the *reason* gone, the *memory* lost or much abated, and the *will* strangely perverted: if we look into the *sensitive* faculties, they are disordered, and their *functions* impedited or performed very deficiently: the *eyes* do not see well, nor the *ears* hear well, nor the *palate* rellish, *&c.* The *speech* faulters and is imperfect; the *stomach* perhaps vomits or nauseates; his *legs* fail: Indeed if we look through the whole man, we shall see all the faculties depraved, and their functions either not executed, or very disorderly, and with much deficiency.

Now according to these *symptoms* in other *sicknesses*, we judge a man not likely to live long; and that it is very hard he should recover; the danger is so great from the many threatning *symptoms* that attend this sickness, and *prognosticate* a bad event: here is nothing appears *salutary*; but from head to foot, the Disease is prevalent in every part; which being collated, the *syndrom* is *lethal*, and Judgment to be given so.

Surely then Drunkenness is a very great Disease for the time; but because it is not usually *mortal*, nor lasts long; therefore it is slighted, and look't upon as a trivial matter that will cure it self. But now the question may be asked, Why is not *Drunkenness* usually *mortal*; since the same signs in other Diseases are accounted *mortal*, and the event proves it

it so? To which I answer; All the hopes we have that a man *drunk* should live, is; First, From common *experience* that it is not deadly: Secondly, From the nature of the *Primitive* or *procuring* Cause, strong Drink or Wine; which although it rage, and strangely discompose the man for a time, yet it lasts not long, nor is *mortal*. The *inebriating* spirits of the liquor, flowing in so fast, and joyning with the spirits of mans body, make so *high* a *tide*, that overflows all the banks and bounds of order: For, the spirits of mans body, those *agents* in each faculty, act smoothly, regularly and constantly, with a moderate supply; but being overcharged, and forced out of their natural course, and exercise of their duty, by the large addition of *furious spirits*; spurs the functions into strange disorders, as if nature were conflicting with death and dissolution: but yet it proves not *mortal*.

And this, first, because these *adventitious spirits* are amicable and friendly to our bodies in their own nature, and therefore not so *deadly injurious*, as that which is not so familiar or noxious.

Secondly, Because they are very *volatile*, *light* and *active*; Nature therefore does much sooner recover her self, *transpires* and sends forth the *overplus* received; than if the *Morbifick* matter were more ponderous and fixed; the *gravamen* from thence would be much worse and longer in removing: as an over-charge of *Meat*, *Bread*, *Fruit*, or such like substances not spirituous; but dull and heavy (*comparative*) is of more difficult digestion, and layes a greater and more dangerous load upon the faculties, having not such *volatile brisk* spirits to assist Nature, nor of so liquid a fine substance, of quicker and easier digestion: So that the *symptoms* from thence are much more dangerous, than those *peracute* distempers arising from Liquors. So likewise those bad *symptoms* in other Diseases are more to be feared and accounted *mortal* (than the like arising from *drunkenness*) because those perhaps depend upon *malignant causes*; or such as by time are *radicated* in the body; or from the defection of some *principal part*:

but

but the ſtorm and diſcompoſure ariſing from *drunkenneſs*, as it is ſuddenly raiſed, ſo commonly it ſoon falls, depending upon *benign cauſes*, and a ſpirituous matter, that layes not ſo great an oppreſſion; but *inebriates* the ſpirits, that they act very diſorderly and unwontedly; or by the *ſoporiferous* vertue, *ſtupifies* them for a time, until they recover their *agility* again.

But all this while, I do not ſee, *that to be drunk once a month* ſhould prove good Phyſick: all I think that can be ſaid in this behalf, is; that by overcharging the Stomach, *vomiting is procured*; and ſo carries off ſomething that was lodged there, which might breed Diſeaſes.

This is a *bad excuſe* for good Fellows, and a *poor plea* for *drunkenneſs*: for the gaining of one ſuppoſed benefit (which might be obtained otherwiſe) you introduce twenty *inconveniences* by it. I do not like the preventing of one Diſeaſe that *may be*, by procuring of one at the *preſent certainly*, and many hereafter moſt probably: and if the Diſeaſe feared, or *may be*, could be prevented no otherwiſe, but by this *drunken means*; then that might tolerate and allow it: but there are other wayes better and ſafer to cleanſe the body either *upwards* or *downwards*, than by overcharging with ſtrong drink, and making the man to *unman* himſelf; the evil conſequents of which are many, the benefit hoped for, but *pretended*; or if any, but very *ſmall* and *inconſiderable*.

And although, as I ſaid before, the *drunken fit* is not *mortal*, and the danger perhaps not great for the preſent; yet thoſe *drunken bouts* being repeated; the *relicts* do accumulate, debilitate Nature, and lay the foundation of many *chronick Diſeaſes*. Nor can it be expected otherwiſe; but you may juſtly conclude from the manifeſt irregular actions which appear to us *externally*, that the functions within alſo, and their motions are ſtrangely diſordered: for, the *outward madneſs* and unwonted actions, proceed from the *internal impulſes*, and diſordered motions of the faculties: which general diſturbance and diſcompoſure (being frequent) muſt needs *ſubvert* the

the *œconomy* and government of humane Nature; and consequently ruine the Fabrick of mans body.

The ill effects, and more eminent products of Ebriety, are; first, *A changing of the natural tone of the Stomach, and alienating the digestive faculty*; That instead of a good transmutation of food, a degenerate Chyle is produced. Common experience tells, that after a *drunken debauch*, the stomach loseth its appetite, and acuteness of digestion; as *belching, thirst, disrelish, nauseating*, do certainly testifie: yet to support nature, and continue the custom of eating, some food is received; but we cannot expect from such a *Stomach* that a *good digestion* should follow: and it is some dayes before the Stomach recover its *eucrasy*, and perform its office well: and if these miscarriages happen but *seldom*, the injury is the less, and sooner recompenced; but by the *frequent repetition* of these ruinous practices, the Stomach is overthrown and alienated from its integrity.

Secondly, *An unwholsom corpulency and cachectick plenitude of body does follow: or a degenerate macilency, and a decayed consumptive constitution.* Great Drinkers that continue it long, few of them escape, but fall into one of these *conditions* and *habit* of body: for, if the Stomach discharge not its office aright, the *subsequent digestions* will also be defective. So great a consent and dependance is there upon the *Stomach*; that other parts cannot perform their duty, if this leading *principal Part* be perverted and debauched: nor can it be expected otherwise; for, from this *Laboratory* and *prime office* of digestion, all the parts must receive their supply; which being not suitable, but depraved, are drawn into *debanchery* also, and a *degenerate* state; & the whole Body fed with vitious *alimentary succus*. A *Cacotrophy*, or *Atrophy*.

Now that different *products* or *habits* of body should arise from the same kind of debauchery, happens upon this score. As there are different *properties* and *conditions* of bodies; so the result from the same procuring causes shall be much different and various: one puffs up, fills, and grows *hydropical*; another pines away, and falls *Consumptive*, from *excess* in *drinking*; and this proceeds from the different *disposition* of parts: for, in some persons, although the *stomach* be vitiated, yet the strength

strength of the *subsequent digestions* is so great, from the integrity and vigor of those parts destinated to such offices; that they act *strenuously*, though their *object matter* be transmitted to them imperfect and degenerate; and therefore do keep the body *plump* and *full*, although the juyces be *foul*, and of a *depraved* nature. Others *è contra*, whose parts are not so firm and vigorous; that will not act upon any score, but with their *proper object*; does not endeavour a transmutation of such *aliene matter*, but receiving it with a *nice reluctance*, transmits it to be evacuated and sent forth by the next convenient ducture, or emunctory: and from hence the body is frustrated of nutrition, and falls away: So that the pouring in of much liquor (although it be good in *sua natura*) does not beget *much aliment*, but washeth through the body, and is not assimilated.

But here some may object and think; *That washing of the body through with good Liquor, should cleanse the body, and make it fit for nourishment, and be like good Physick for a foul body.* But the effect proves the contrary; and it is but reason it should be so: for, suppose the Liquor (whether Wine, or other) be pure and good; yet when the *spirit* is drawn off from it, the *remainder* is but *dead*, *flat*, *thick*, and a *muddy flegm*. As we find in the distillation of Wine, or other Liquors; so it is in mans body: the *spirit* is drawn off *first*, and all the parts of mans body are ready *Receivers*, and do *imbibe* that *limpid congenerous* enlivener, freely and readily: but the *remainder*, of greatest proportion; that heavy, dull, *phlegmy part*, and of a *narcotick quality*; lies long fluctuating upon the digestions, and passeth but slowly; turns sowre, and vitiates the *Crases* of the parts: So that this great *inundation*, and supposed washing of the body, does but drown the Faculties, *stupifie* or *choak* the Spirits, and defile all the Parts; not *purifie* and *cleanse*. And although the more *subtile* and *thinner* portion, passeth away in some persons pretty freely by *Urine*; yet the *grosser* and worse part stayes behind, and clogs in the *percolation*.

A third injury, and common, manifest prejudice from intemperate drinking, is; *An imbecillity of the Nerves*; which is procured from the disorderly motions of the Animal Spirits; being impulsed and agitated preternaturally by the *inebriating spirits* of strong Liquors: which *vibration* being frequent, begets a habit, and causeth a *trepidation* of Members.

Transcribed *verbatim* out of Dr. *Maynwaring*'s Treatise *Of long Life*.

FINIS.

Are to be Sold near the *Exchange* and in *Popes-head-Alley*.

UMI